ERRATA.

PAg. 5. lin. 35. for *ejecting* r. *rejecting*. p. 6. l. 19. for *any* r. *and*. p. 16. l. 4. for *reasons* r. *seasons*. p. 27. l. 23. for *withemt* r. *without*. p. 31. l. 31. for *Christs* r. *Christ*. p. 32. l. 26. for *Aminadab* r. *Amindib*. p. 37. l. 4. for *near* r. *new*. p. 40. l. 10. dele *a*. p. ibid. l. 28. for *the* r. *this*. p. 42. l. 28. adde *an Offender*. p. 47. l. 34. adde *dazled*. p. 50. l. 25. for *sent* r. *suit*. p. 51. l. 4. dele *holy*. p. ibid. l. 7. dele *the*. p. 52. l. 24. for *this* r. *his*. p. 54. l. 11. for *respecting* r. *reproving*.

Th.
4° L. 5
BS.

THE

HARMONY

OF THE

FOUR EVANGELISTS,

Among themſelves,

And

With the Old Teſtament.

THE THIRD PART:

From the firſt Paſſeover after our Saviours Baptiſme to the ſecond:

WITH

An Explanation of the chiefeſt difficulties both in Language and Senſe.

BODLEIANA BIBLIOTHECA

By *JOHN LIGHTFOOTE.*

LONDON,
Printed by *R. C.* for *Andrew Crook* at the *Green-Dragon* in *Pauls* Churchyard, 1650.

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FOUR EVANGELISTS,

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From the first Believer after our Saviours Baptisme to the second:

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By JOHN LIGHTFOOTE.

LONDON,

Printed by R. C. for Andrew Crook at the Green-Dragon in Paul Churchyard, 1650.

To my very much, and very worthily
Honoured Friend and Patron
WILLIAM COTTON
ESQUIRE,
OF BELLAPORT
IN SALOP.

SIR,

I Have alwaies, and that not without very just cause, esteemed it one of the choisest advantages that ever accrewed to me, that it was my hap, and happinesse at my first setting out into the Study of the Scriptures and Divinity, to be settled in the house, and to come under the tutorage and instructing

of your Noble and Heroick Uncle Sir *Rowland Cotton*; A Gentleman of so rare qualifications, and correspondent worth, that (let the word be without offence) his Country and his times produced not a man beyond him, and I wish the Nation and succeeding times may shew his equall.

With much care, tenderness, and condescension did he guide and lead on my studies in the same way that he himself had been trained in, by that choice and incomparable Oracle of Learning *Mr. Hugh Broughton*: under whose instillings he had been so seasoned with skill in the Hebrew Tongue, and knowledge in the Scriptures, that even a Child he spake and understood that language as it had been his Native, and in growen years he proved so exact, expedite, and solid a textualist, as few his equals.

He was alike transcendently singular in all accomplishments: His activity of body experimented to be without its parallel in the Nation; His hospitality generous, unto the admiration of all that knew it; and his wisdom equally to be admired, that managed his estate so as to maintaine such hospitality;

ſpitality; His Patriotſhip even till now fragrant in the memory of his Country, whoſe heart he had, and it had his; His tendernesſe to his Tenants ſo fatherly, that before his death he took care that all their leaſes ſhould be renewed, that they might be certainly provided for, when he was gone; His affection to, and his proviſion for his ſervants, may be exemplary, as it was not ordinary; for in one morning a little before his end, he ſealed nine or ten leaſes to them of handſome eſtates for their lives, and that ſo freely that he alſo paid liberally for their ingroſſing; His activity of minde was ſutable to the activity of his body, for he was a ſtranger to no kinde of learning, ſingularly languaged both in the learned, and in the Weſterne Tongues; and of ſo deep a judgment in all affaires, that there was hardly any concernment, occaſion, or imployment, in which he was not able to have given Counſell. And that which crowned all, ſo cordiall and ſincere was his integrity, virtuouſneſſe and pietie, that a very few minutes before his expiring, he breathed out this fragrant teſtimonie of a good conſcience in my hearing, and

to my great rejoicing, *Lord thou knoweſt that I have loved honeſty, virtue, and goodneſſe for it ſelfe.*

Sir, This radiant worth of your gallant Uncle, as it was an attractive of the affections of all that knew him (for he was a man wholly framed to deſerve men and to gaine hearts) ſo is it a moſt fair, beauteous and ſublime patterne and copy ſet before you to write after: and I have ſpoken thus much the rather, not as if I would informe you of him what you knew not before, but becauſe I know you delight to looke upon his example, and to heare the founding of his name and virtues, not onely for his honour, but alſo for your owne imitation of him. And daily may his example of worth and nobleneſſe provoke your emulation and ſtriving after, that you may be his heire every way, namely of his virtues, as of his inheritance.

Beſides this accompliſht bravery of his in himſelfe, which was enough to challenge eſteem from any one that knew what worth was; he laid ſuch doubled and redoubled obligations upon me, by the tender affection, reſpect and favour that he ſhewed towards

me,

me, as have left so indelible an impression upon my heart, of honour to his deare name, and observance to his house of *Bellaport*, that length of time may not wear it out, nor distance of place ever cause me to forget it. I might relate particulars of his kindnesse, but when I have said all I can, I shall speake too little.

As it is my rejoycing to have seen and heard what I have done, of your care to lay his Copy before you for your imitation, and your desire to tread in his steps, so have I cause to acknowledge with thankfulnesse, your writing after that Copy in your favours expressed towards me, even as he did before you.

And as I stand in an hereditary obligation to your Family for his sake, so have I found an hereditary affection from your selfe, which doth double my obligation, and pleadeth your claime also. It is my unhappinesse that my tenuity is able to make no better a return for what I have received, then this poore paper Monument and Memoriall, which I have presumed to devote to your name, and betake to your patronage, that you might have

have this token of my gratitude and observance laid up with you, and by the perusall of it, I might, though remote and out of sight, yet sometime obtaine the turning of your thoughts and remembrances towards

Much-Munden in Hertfordsh.
Jan. 28. 16[illegible].

SIR

Your most cordiall
and humble Servant

John Lightfoote.

To the Reader.

IT was my promiſe in the Preface to *the firſt Part of the Harmony of the Evangeliſts*, that at the Publiſhing of the third, I would alſo ſet forth *A Chorographicall Deſcription of the Land of Canaan, and thoſe adjoining places that we have occaſion to look upon as we read the Goſpels*: which task I undertook accordingly when I began the working up of this third part which is now publiſhed, and ſpent very much time and paines upon it, though it hath not found the hap to come forth with this part, as was my promiſe.

My deſigne was (and I had made ſome reaſonable progreſſe upon it) to have deſcribed the Land of *Iſrael*, in a way ſomething new indeed, and untrodden, and I beleeve unattempted (and ſo much the more difficult becauſe it was ſo) but yet which I ſuppoſed might be of very good uſe and advantage for the fuller underſtanding of the ſituation and ſtory of that Land. In reading of

the two Talmuds, and other of the Jewiſh Authors of the greateſt Antiquity, *I* have obſerved, and that not without much delight and content, that as to the ſubject that we are ſpeaking of, namely, the deſcription of the Land of *Canaan*, theſe things may be picked up out of them diſperſedly in their writings to very good profit.

1 *In* exceeding many paſſages, when they come to ſpeak of places of the land, that are mentioned in the Scripture, they either deſcribe them, or ſhew their ſituation, or diſtance from ſuch and ſuch places, or all theſe together, which might be of ſingular uſe, to compare with the deſcriptions, ſituations, and diſtances that are given of ſuch places in Chriſtian writers.

2 They give us abundance of names of Cities, Mountaines, and other places in that land, which names are neither to be found in Scripture, nor *Ioſephus*, nor in the Heathen or Chriſtian Records that ſpeake of the places of that Country, but in theſe Judaick writers only: and yet which carry with them ſo fair a probability and rationall evidence, that there were ſuch names and places, that the looking after them might be exceeding pertinent to a *Canaan* ſtory.

3 They relate many choice, eminent and remarkable ſtories occurring in ſuch and ſuch places, which are not to be found in any records but their own, and of ſingular illuſtration, both of the ſituation, and of the Hiſtory of the Land and Nation: and eſpecially of the ſcholaſticall Hiſtory of their learned men and Doctors.

I ſhall ſpare examples here (though I could produce them by multitudes of all theſe particulars.) He that doth read the two Tracts of mine about *The Temple* and

and *The Temple Serviee*, will finde ſo much falling in obiter of this nature, as may give him a taſte of the reſt, and ſome gueſſe what uſe might be made of ſuch like antiquities, well weighed and examined in a Geographicall and Hiſtoricall deſcription of the Holy Land.

It hath been my courſe and my care for many years together, as *I* have had occaſion to read theſe Talmudick writers, to obſerve and take notice of paſſages of this nature as *I* have made met with them, and to be gathering ſuch ſtocke of theſe rarities, as *I* thought might be convenient for my Chorographicall work, when *I* ſhould fall upon it.

When *I* began to draw together my thoughts, notes, and notions, for the compiling of this third part of the *Harmony of the Evangeliſts*, *I* began to do the like for the compiling of that worke alſo with it, that as my promiſe was of their publiſhing together, ſo their growing up might be together, till they ſhould come to be ſo jointly publiſhed. *I* went on in that worke a good while, and that with much cheerfulneſſe and content, for me thought a Talmudicall ſurvey and hiſtory of the Land of *Canaan*, (not omitting Collections to be taken up out of the Scripture and other writers) as it would be new and rare, ſo it might not prove unwelcome nor unprofitable to thoſe that delighted in ſuch a ſubject: But at laſt *I* underſtood that another Workman, a farre better Artiſt then my ſelfe, had the *Deſcription of the Land of Iſrael*, not only in hand, but even in the Preſſe, and was ſo farre got before me in that travail, that he was almoſt at his journies end, when I was but little more then ſetting out: Here it concerned me to conſider what *I* had to do. *It* was grievous to me to have loſt my labour if *I*

ſhould now ſit downe: and yet I thought it wiſdome not to looſe more in proceeding further, when one in the ſame ſubject, and of farre more abilities in it, had got the ſtart ſo farre before me. And although I ſuppoſed, and at laſt was aſſured even by that Author himſelfe (my very learned and worthy friend) that we ſhould not thruſt nor hinder one another any whit at all, though we both went at once in the perambulation of that land, becauſe he had not meddled with that *Rabbinicke* way that I had gone, yet when I conſidered what it was to gleane after ſo cleane a Reaper, and how rough a Talmudicall penſill would ſeeme after ſo fine a pen; I reſolved to ſit downe, and to ſtirre no more in that matter, till time and occaſion did ſhew me more incouragement thereunto, then as yet I ſaw. And thus was my promiſe fallen to the ground not by any careleſſeneſſe or forgetfulneſſe of mine, but by the happy prevention of another hand, by whom the worke is likely to be better done.

Yet was I unwilling to ſuffer my word utterly to come to nothing at all, though I might evade my promiſe by this faire excuſe, but I was deſirous to pay the Reader ſomething in purſuance of it, though it were not in the very ſame coine, nor the very ſame ſumme that I had undertaken. Hereupon I turned my thoughts and my endeavours to a deſcription of the Temple, after the ſame manner and from the ſame Authors that I had intended to have deſcribed the Land; and that the rather, not only that I might do ſomething towards the making good of my promiſe, but alſo that by a triall in a worke of this nature of a leſſer bulke, I might take ſome pattern and aſſay how the other which would prove of a far larger paines and volume, would be accepted, if I ſhould againe venture upon it.

But

But here by the way I cannot but mention, and I think I can never forget a handſome and deſerved check, that mine owne heart meeting with a ſpeciall occaſion did give me upon the laying downe of the other taske and the undertaking of this, for my daring to enter either upon the one or the other. That very day whereon I firſt ſet pen to paper to draw up the *Deſcription of the Temple*, having but immediately before laid aſide my thoughts of the *Deſcription of the Land*, I was neceſſarily called out toward the Evening, to go to view a piece of ground of mine owne, concerning which ſome litigiouſneſs was emerging and about to grow. The field was but a mile from my conſtant reſidence and habitation, and it had been in mine owning divers years together, and yet till that very time had I never ſeen it, nor looked after it, nor ſo much as knew whereabout it lay. It was very unlikely I ſhould finde it out of my ſelfe, being ſo utterly ignorant of its ſituation, yet becauſe I deſired to walke alone for the injoying of my thoughts upon that taske that I had newly taken in hand, I tooke ſome directions which way to goe, and would venture to finde out the field my ſelfe alone. I had not gone farre but I was at a loſs, and whether I went right or wrong I could not tell, and if right thither, yet I knew not how to do ſo further; and if wrong, I knew which way would prove the right, and ſo in ſeeking my ground I had loſt my ſelfe. Here my heart could not but take me to taske, and reflecting upon what my ſtudies were then and had lately been upon, it could not but call me *Foole*, and me thought it ſpake as true to me as ever it had done in all my life, but onely when it called me *ſinner*. A Foole that was ſo ſtudious, and had been ſo ſearching about things remote, and

that ſo little concerned my intereſt, and yet was ſo neglective of what was neare me both in place, and in my particular concernment. And a Foole againe, who went about to deſcribe to others places and buildings that lay ſo many hundred miles off, as from hence to *Canaan*, and under ſo many hundred yeares ruines, and yet was not able to know or finde the way to a field of mine owne that lay ſo neare me.

I could not but acknowledge this reproofe to be both ſeaſonable, and ſeaſoned both with truth and reaſon, and it ſo far prevailed with me that it not only put me upon a reſolution to lay by that worke that I had newly taken in hand that morning, but alſo to be wiſer in my bookiſhneſs for the time to come, then for it, and through it to neglect and ſinke my eſtate as I had done. And yet within a little time after, I know not how I was fallen to the ſame ſtudies and ſtudiouſneſs again, had got my laid-by taske into my hands againe before I was aware, and was come to a determination, to go on in that worke, becauſe I had my notes and collections ready by me as materialls for it, and when that was done, then to thinke of the advice that my heart had given me, and to looke to mine owne buſineſs.

So I drew up the Deſcription of the Temple it ſelfe, and with it the Hiſtory of the Temple Service, both of them partly from the Scriptures, and partly from the Talmudicall records of the Jewes Traditions and Antiquities: both which if the Reader will but looke upon, as tendered in lieu of that which was promiſed concerning the deſcription of the Land, he will charitably judge I hope, that I have not been a wilfull violator or neglecter of my promiſe, though I have not been ſo very punctuall a performer.

The

To the Reader.

The Tract of the *Temple Service* hath been in publick ſome ſpace of time already, and as for the other about the *Temple* it ſelf, I had thought to have kept it in ſuppreſſion till I could have obtained the graving of a Map of the Temple, which I drew alſo together with it, that they might have both come out together: But I am hopeleſs of obtaining that, even to this very moment, and yet have I been perſwaded to let the book forth though the Map be wanting, partly through importunity of ſome friends, and partly becauſe of my promiſe referring to this third part of *the Harmony of the Evangeliſts* now publiſhed.

I have beene more tedious about this buſineſs, then either was needfull in ſuch a triſle, or hath been pertinent in the enſuing diſcourſe. I muſt caſt my ſelfe upon the Readers gentleneſs for excuſe, both of the failing of my promiſe, and of my troubleſome diſcourſe about that failing. I ſhall ſay nothing concerning the enſuing Tract of *the Harmony of the Evangeliſts*, nor of its fellow Tract of the *Deſcription of the Temple*, I ſhall refer them both to the Readers peruſall and charity, and commit him to the keeping and goodneſs of the Almighty.

Old Jewry London,
Jan. 30. 16$\frac{42}{43}$.

J. L.

Bookes publiſhed by Mr. *Lightfoote.*

1 *Miſcellanies,* octavo.
2 *Obſervations on Geneſis,* quart.
3 *Obſervations on Exodus,* quart.
4 *The Harmony of the four Evangeliſts, the firſt part,* quart.
5 *The ſecond part,* quart.
6 *The third part,* quart.
7 *Three Sermons preached before the Parliament* quart.
8 *The Temple Service, two parts,* quart.

THE HARMONY OF THE *FOUR EVANGELISTS*

Among themselves, and with the OLD-TESTAMENT.

THE THIRD PART.

SECT. XIV.

Verse 3. St. *IOHN* CHAP. III.

[a] *BOrn from above*] The greek word Ἄνωθεν is variously rendered here by Translators and Expositors.

The *Syrians* read it מן דדיש, by which very expression, hee translateth πάλιν ἄνωθεν, *Gal.* 4. 9. which words of his *Tremelius* hath ren-

THere was a man of the Pharisees named Nicodemus, a Ruler of the Iews.

2. *The same came to Jesus by night, and said unto him, Rabbi we know that thou art a teacher come from God: for no man can do these*

 miracles

dred *Ab integro*: and in the margin, *Ab eo quod eſt caput.* *Beza* paralleling it to the French *derechef*, expounds it by *recapitatio*, or *reinitiatio*, that is, ſaith he, *a mans returning to his head and beginning, becauſe a man is reſtored in Chriſt, returning to that loſt Image in which hee was at the firſt created, to which ſenſe it may bee, the word* Ἀναϰεφαλαιοῦσθαι *aimeth,* Epheſ. 1. 10.

Chryſoſtome ſpeaks of ſome that interpreted Ἄνωθεν by ἐξ Ἀρχῆς *From the beginning*: with which the *Arabick* ſeemeth to agree: but what ſenſe to make of it, is hard to tell, unleſſe it bee the ſame with that mentioned before.

miracles that thou doeſt except God be with him.

3 *Jeſus anſwered and ſaid unto him, Verily verily I ſay unto thee, Except a man be born* [a] *from above, hee cannot* [b] *ſee the Kingdome of God.*

4 *Nicodemus.*

The Vulgar Latine and all that follow it, namely the *Roman* party, read it, by *Denuo*; the Proteſtant party, moſt generally by *Iterum, Again*, and they make, Ἄνωθεν γεννηθῆναι here and Ἀναγεννηθῆναι in 1 *Pet.* 1. 3. 23. to bee but one and the ſame thing, and to bear but one and the ſame ſenſe, namely to ſignifie *to bee born again*, as our Engliſh utters it in both places: And ſo *Chryſoſtome* and ſome others of the ancient have alſo underſtood it: *Eraſmus* and *Brucioli* have rendred it, the one *e ſuperne*, the other *di ſopra*, or *from above*, as our Engliſh margin alſo hath it, and which I have rather inclined to follow upon theſe two reaſons: 1. Becauſe the word Ἄνωθεν doth moſt commonly and generally ſignifie *from above*, both in Scripture and prophane Authors: as *ver.* 31. of this chapter. ὁ ἄνωθεν ἐρχόμενος, *Hee that comes from above, Chap.* 19. 11. *Thou ſhouldeſt have no power over mee, if it were not given thee* Ἄνωθεν *from above, Iam.* 1. 17. *Every perfect gift is* Ἄνωθεν *from above, Iam.* 3. 17. Ἡ σοφία Ἄνωθεν, *The wiſdom from above*: See alſo what was noted on *Luk.* 1. 3. on the word there.

And this ſenſe of it is ſo current in prophane Authors, that *Camerarius* having inſtanced in ſome examples to that ſenſe, comes off with an, *ut verum fatear*, a conceſſion hard-

ly

ly ſtrained, that here it may ſignifie and be tranſlated, *Again*. 2. Now as to the matter it ſelf, it is not much materiall whether it bee rendred in this place, *Again*, or *from above*, for be it either way, the ſenſe is the ſame; for *to be born from above*, meaneth *to bee born again*, and *to be born again*, is nothing elſe but *to be born from above*, but this latter interpretation doth make the more fair, eaſie and proper conſtruction in this place: as ſhall be ſhewed in the expoſition of the verſes. And that is the ſecond reaſon why I have fixed upon it.

Now whereas the anſwer of *Nicodemus*, *Can a man enter into his mothers womb a ſecond time and be born*, is taken up as a moſt undoubted argument to prove, that our Saviour uſed ſome ſuch *Syrian* word as ſignified *Again*, without all queſtion or ambiguity; I ſee not, why *Nicodemus* might not give the very ſame anſwer that hee doth, if *Chriſt* uſed a word that as unqueſtionably did ſignifie *from above*: For might he very well ſay [ſince hee underſtood the myſtery ſpoken of no better] *What? doſt thou ſpeak of being born from above? Why, how can that bee? muſt a man have a ſecond birth of his mother, to conduce to it?* For if *Chriſt* did uſe an undoubted word to ſignifie *from above*, and *Nicodemus* did undoubtedly underſtand him to ſpeak of being *born from above*, yet certainly hee could not underſtand it of being born from heaven locally, any more, then when hee ſaith, that *Chriſt was ſent from God*, hee underſtood that locally too, which none will ſay hee did: And then if hee did not underſtand this birth from above locally, his anſwer [though indeed improper in it ſelf] yet is as proper to that phraſe of being *born from above*, as to the other of being *born again*.

[*b*] To *ſee the Kingdome of God*, is *to enter into it*, *verſ.* 5. or to partake of it: as *to ſee corruption*, *Pſal.* 16. 10. *to ſee Death*, *Luk.* 2. 26. *Ioh.* 8. 51. *to ſee evill*, *Pſal.* 90. 15. *to ſee ſorrow*, *Rev.* 18. 7. *to ſee good*, *Eccleſ.* 6. 6. &c. is to bee in theſe eſtates, or to partake of them: See verſe 36. *To ſee life is to have life*.

[c] *Being old*) So is the Greek *verbatim*: and being ſo rendred, it leaveth the matter leſſe ſcrupulous, then being expreſſed *when he is old*, for that might ſeem to reſtrain the new birth ever till a man bee old: The *Syrian* hath kept cloſe to the ſenſe given, *Can an old man be born?* רנתילד וברא מבא.

[d] *Except a man be born* in ver. 3. is here explained, *Te muſt bee born*: And ſo doth not only ſhew a command included in a doctrinall leſſon, but alſo that the words *Wee* and *Yee* are ſometimes to be taken indefinitely though they ſeem only to ſpeak of a fixed number: And ſo in verſ. 2. *We know* that thou are a Teacher: the word *we* muſt be ſo taken; compare *Mat.* 5. 3, 4, 5. &c. where it is ſaid *bleſſed are they*, with *Luk.* 6. 20, 21. where *bleſſed are ye.*

[e] The word πνεῦμα here uſed, hath been underſtood by ſome for *the holy Spirit*, which word indeed is uſed conſtantly for it in the Scripture: and ſome of that opinion have ſtrengthened themſelves in it by this, becauſe a voluntary action is aſcribed unto it; *It bloweth where it liſteth*, which cannot be aſcribed, ſay they, unto the wind.

The word indeed in the Greek is of various ſignification, as is the word רוח in the Hebrew; and as it doth very commonly and very properly ſignifie the eternall ſpirit,

St. *IOH.* CHAP. III.

4 *Nicodemus ſaith unto him: How can a man bee born* [c] *being old? Can he enter the ſecond time into his mothers womb and be born?*

5 *Ieſus anſwered, Verily verily I ſay unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdome of God.*

6 *That which is born of the fleſh is fleſh: and that which is born of the Spirit is ſpirit.*

7 *Marvell not that I ſaid unto thee* [d] *Te muſt be born again.*

8 *The* [e] *wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth. So is every one that is born of the Spirit.*

9 *Nicodemus anſwered, and ſaid unto him, How can theſe things be?*

10 *Ieſus anſwered and ſaid unto him, Art thou a maſter of Iſrael, and knoweſt not theſe things?*

11 *Verily verily I ſay unto thee, we ſpeak that we doe know, and teſtifie that*

we

the holy Ghost, and the created spirits, Angels and the soules of men, so doth it also the sensible spirits, the breath of our mouths and the wind of heaven. In this last sense, which is the sense that we have in hand, it is taken by the Septuagint *Gen.* 8. 1. Καὶ ἐπήγαγεν ὁ θεὸς πνεῦμα ἐπὶ τὴν γῆν: *The Lord brought a wind over the Earth.* And 1 *King.* 18. 11. Πνεῦμα μέγα κραταιὸν &c. καὶ ἐν τῷ πνεύματι κύριος. *Behold a mighty strong wind* &c. *but the Lord was not in the wind* &c.

And so doth *Aristotle* confess that Ἄνεμος ἢ πνεῦμα λέγεται *lib. de Mundo.* And in that sense do *Cyrill, Chrysostome, Theophylact* his mouth, and other of the Fathers take it here: for 1. otherwise here would be no comparison, which the word ὕπως, So, doth shew there is: And to take the word Πνεῦμα for the holy Spirit, in the beginning of the verse as well as Πνέυματος in the latter end is to bee taken in that sense, would make a very harsh and rugged construction. 2. It is very improper to say that *Nicodemus* now had heard the sound or voice of the holy Ghost, being as he was yet, so far to seek in the things of Salvation. And 3. whereas it is said the Πνεῦμα *bloweth where it listeth*, as if a voluntary action were ascribed to it, it is but such another speech as when the Sun is said to know his going down, *Psal.* 104. 19. Now

we have seen, and yee receive not our witnesse.

12. *If I have told you earthly things and yee beleeve not: how shall yee beleeve if I tell you of heavenly things?*

13. *And no man hath ascended up into heaven, but he that came down from heaven, even the Son of man which is in heaven.*

14. *And as Moses lifted up the Serpent in the wilderness: even so must the Son of man be lifted up.*

15. *That whosoever beleeveth in him, should not perish but have eternall life.*

16. *For God so loved the world, that hee gave his only begotten Son, that whosoever beleeveth in him, should not perish, but have everlasting life.*

17. *For God sent not his Son into the world to condemne the world: but that the world through him might be saved.*

18. *He that beleeveth on him is not condemned: but hee that beleeveth not, is condemned already, because hee hath not beleeved in the*

there is as little knowledge in the Sun, as there is voluntarineſſe in the wind (unleſſe with the Jews we will hold the Sun, Moon, and Stars to be intellectuall creatures) and yet ſuch an expreſſion is uſed of it for elegancy and fulneſs of expreſſion.

[f] *Gr.* φωνὴν αὐτῦ, *The voice thereof*: For even ἄψυχα φωνὴν διδόντα: Things without life are ſaid to yeeld a voice, 1 *Cor.* 14. 7, 8. As blood, *Gen.* 4. 10. waters, *Pſal.* 93. 3. Miracles, *Exod.* 4. 8. Thunder, *Rev.* 19. 6. &c. And whereas the Hebrew word קול doth indifferently ſignifie either an articulate voice or any other ſound, the Greek word φωνή is alſo uſed very commonly in the Scripture to the ſame ſignification and extent.

[g] By this hee expreſſeth the Hebrew phraſe ſo common in the Old Teſtament עשה רע and which is uſed generally of all the Kings of *Iſrael*, and of too many of the Kings of *Iudah*. *He did evill in the ſight of the Lord.*

[h] עשה אמת: as *Gen.* 24. 49. עושים חסד ואמת *Joſhua* 2. 14. ועשינו עמך חסד ואמת *&c.*

[i] Εἰς τὴν Ἰουδαίαν γῆν. That is, *into Judea country*, meaning in oppoſition to *Judea City*. For the ſtory next before (of the conference with *Nicodemus*) came to paſs and was acted in *Jeruſalem*, and there had

Name of the only begotten Son of God.

19 *And this is the condemnation, that light is come into the world, and men loved darkneſſe rather then light, becauſe their deeds were evil.*

20 *For every one that* [g] *doth evill hateth light, neither cometh to the light leſt his deeds ſhould bee reproved.*

21 *But he that* [h] *doth truth, cometh to the light, that his deeds might be manifeſt, that they are wrought in God.*

22 ¶ *After theſe things came Jeſus and his Diſciples into the* [i] *country of Judea, and there hee tarried with them and baptized.*

23 *And John alſo was baptizing* [k] *in Ænon neer to Salim, becauſe there was much water there: and they came and were baptized.*

24 *For John was not yet caſt into priſon.*

25 [l] *Therefore there was a queſtion of Iohns diſciples with the Jews about purifying.*

26 *And they came unto Iohn*

Chriſt kept the Paſſeover, and done divers miracles, and ſtayed ſome time and *after theſe things* mentioned before ſaith the Evangeliſt Jeſus leaveth the City and goeth into the Country, leaveth the chief City of *Judea*, and goeth into the Country of *Judea*: for to this ſenſe doe the Evangeliſts words mean if they bee taken up at large. And therefore I ſee no reaſon why *Beza* ſhould confine this place to the country that lay neer *Jeruſalem*, tranſlating it *Judeæ territorium*, and expounding it to that ſenſe. Nor doe I ſee that it is any ſuch great matter as hee makes it to give a reaſon of this unſuall phraſe Ἰωάννης.

[*k*] *Ænon*) The *Syriack* and *Arab*: read it in two words עין סים which ſome would have to meane *the Wel of the Greeks*, as if in the times of the *Grecian* and *Syro-Grecian* Monarchies, ſome Greeks had digged and laid up theſe waters: we ſhall enquire after this place in the expoſition of the verſe.

St. *JOH.* CHAP. III.

John, and ſaid unto him Rabbi, he that was with thee beyond Jordan, to whom thou bareſt witneſſe, behold the ſame baptizeth, and all men come to him.

27 *John anſwered and ſaid, A man can receive nothing except it bee given him from heaven.*

28 *Ye your ſelves beare me witneſſe that I ſaid; I am not the Chriſt, but I am ſent before him.*

29 *Hee that hath the bride, is the bridegroome: but the friend of the bridegroom, which ſtandeth and heareth him, rejoyceth greatly becauſe of the bridegrooms voice: This my joy therefore is fulfilled.*

30 *Hee muſt increaſe, but I muſt decreaſe.*

31 *He that cometh from above, is above all: he that is of the earth is earthly, and ſpeaketh of the earth; hee that cometh from above, is above all.*

32 *And what hee hath ſeen and heard that he teſtifieth, and no man receiveth his teſtimony.*

33 *He that hath received his teſtimony, hath ſet to his ſeal, that God is true.*

34 *For he whom God hath ſent ſpeaketh the words of God; for God giveth not the ſpirit by meaſure unto him.*

35 *The Father loveth the Son, and hath given al things into his hand.*

36 *He*

36 *Hee that beleeveth on the Son hath everlasting life: and hee that beleeveth not the Son shall not see life, but the wrath of God abideth on him.*

Reason of the Order.

THe subsequence and jointing of this story of *Nicodemus*, unto that which is recorded in the latter end of the second Chapter (of *Christs* doing many miracles at *Jerusalem* at the Passeover) is so apparent out of *Nicodemus* his own words *v.*2. and out of the words of the Evangelist *v.*22. that it needeth no proof and evidence, but only to point at these verses for the proving of it. Yet that we may observe both the connexion of this Chapter with the former, and also the times and juncture of this Chapter within it self, let us view it a little at large, and take our prospect from the three and twentieth verse of the second Chapter. *Now when Jesus was in Jerusalem at the Passeover on the Feast day, many beleeved in his name when they saw the miracles that he did. This feast day* at the Passeover, may best be conceived to be the first day of the festivall week, or the day after the Passeover was eaten; for on that day was the appearance of the people in the Court of the Temple, as the Law appointed, that *thrice every year they should appear before the Lord.* For *that appearing mentioned in the Law*, (saith *Rambam*) *was that every one appear in the Court, the first holy day of the festivall, and bring an offering.* In *Hagg. per.* 1. On that day therefore, the concourse of the people being the greatest, it is most proper to suppose that *Christ* began to shew himself in his miraculous power, as he had done a day or two before in his Prophetick zeal, in driving the market out of the Temple.

What miracles they were that he wrought is not mentioned, it is most rationall and most agreeable to his workings afterward; to hold, that it was healing of diseases and casting out Devils: but whatsoever the miracles were for particular and distinctive quality, the power shewed in them was so great, that

it made *Nicodemus* confeſſe and others acknowledge that none could doe ſuch, but a teacher come from God: and it made the *Galileans* who were ſpectators now, to receive him when he came amongſt them afterward. *Joh.* 4: 45. Such workes had never been done in their ſight till now, and they had never had ſuch miraculous ſpectacles at their appearances before: and ſo he ſhewed them at once that it is not in vain to wait upon God in his appointments, and that the great Prophet was come among them: and yet on that very day come three years they put him to death.

Nicodemus undoubtedly was a ſpectator and witneſſe of what was done, and ſo the *Syriack* tranſlator ſeemeth to conclude, when hee rendreth the beginning of this Chapter thus, *Now there was one of the Phariſees named Nicodemus there*: and ſo his own words ſeem to argue, as ſpoken not upon hearſay, but upon ocular witneſſe, *we know thou art a teacher come from God, for none can doe ſuch miracles*, &c. Hee having ſeen thoſe wondrous workings by day came to *Jeſus* that night, as may in moſt probability bee conjectured, and the word Νυκτὸς very properly rendred in ſuch a definite and determinate conſtruction: For there can be no doubt but he would come with the firſt conveniency he could, being taken with thoſe miracles, and deſiring to have ſome communication with *Chriſt*, and not knowing how ſoon hee might be getting out of town: However, if he did not come that night, yet doubtleſſe hee would delay as little as he might, and if hee came any time before Chriſt left *Jeruſalem*, as it is paſt all controverſie he did, it is of force enough, to prove and cleer the connexion of this ſtory of *Nicodemus*, to that of *Chriſts* working miracles at the Paſſeover, in the Chapter before.

Now how long our Saviour ſtayed at *Jeruſalem*, before hee went into the countrey of *Judea*, which is the next ſtory that is related, and of which the two and twentyeth verſe ſpeaketh, is ſomewhat uncertain. The next intimation that wee have of a fixed time, in the following ſtory, is in Chap. 4. 35. where when *Chriſt* is fleeing out of *Judea* for his own ſafety, upon the report of *Johns* impriſonment, and how the Phariſees were informed that hee made more Diſciples then *John*,

he himſelf ſaith, that it was then *four months to harveſt:* that is, to the next Paſſeover, for then did their harveſt begin, as we ſhall ſhew when we come to that verſe: Now that paſſage will help us to take up the times of this chapter the better: though we cannot ſo undoubtedly fix the actions and abode of our Saviour in this or that place, to their certaine times; *Four months before harveſt,* fell out to be about the latter end of our *November,* and till that time had *Chriſt* remained at *Jeruſalem* and in *Judea,* ſometimes in the one place and ſometimes in the other, from the *Paſſeover* before, which was the ſpace of about eight months: What time hee ſpent in either place is not attainable to know, nor much materiall to enquire after: certain it is that feaſt of Pentecoſt, and the Feaſt of Tabernacles came between, and it is very probable that hee was at *Jeruſalem* at thoſe Feaſts, according as the law appointed, howſoever hee was in the Countrey both before and after.

And now to look a little after the times and progreſſe of the Miniſtery of the Baptiſt alſo, of whoſe preaching and walking at liberty, you hear the laſt in this Chapter: his ſtaying and baptizing, is confined eſpecially to three places: to the *country of Judea, Luk.* 3. 3. *Bethabara beyond Jordan, Joh.* 1. 28. and *Ænon* neer *Salim, Joh.* 3. 23. In the firſt place he ſpent about half a year, namely from his beginning to baptize, which was about *Eaſter,* till hee had baptized Chriſt, about the Feaſt of Expiation or of Tabernacles: For *John* being half a yeare older then *Chriſt, Luk.* 1. 26. &c. is to bee ſuppoſed to have entered into his Office of Preaching and Baptizing, ſuch a ſpace before Chriſt entered into his publick Miniſtery, which was at his Baptiſm, and which was in *September* as wee have proved before. All that time therefore *John* continued in the countrey of *Judea* upon the coaſts of *Jordan,* coaſting up and downe there as hee ſaw occaſion, and as it ſerved beſt for his imployment. When *Chriſt* is baptized by him, the next tidings that we hear of him is at *Bethabara,* but when he flitted thither, and how long hee continued there, it is uncertaine. When *Chriſt* returned out of the wilderneſſe after his temptation hee finds him there, namely about ſix weeks after his

Baptiſm

Baptiſm, but it is ſomewhat probable that hee had removed thither preſently after our Saviour was baptized: for it ſeemeth by *Luk.* chap. 3. 21. that even all the people that *John* had to gather on *Judea*-ſide of *Jordan*, were come unto him, before *Chriſt* came to his Baptiſme: So that having no more to doe on that ſide of the River, hee removes to *Bethabara* on the other. But how long ſtaid hee there? It was now halfe a yeer to the next Paſſeover or thereabout, and it may bee that he ſpent this half yeer on this ſide *Jordan* as hee had done the other on the other. And then hath he about half a yeer more, or ſomewhat above, to walk at liberty, and poſſibly hee ſpent that time in *Ænon*, dividing his time of publick Miniſtery and liberty into three parts ſomewhat equally in theſe three places: but wee need not to bee ſo curious in ſearching after the very fixed times; it is enough to have the right account of the whole ſumme of his time, and to carry his removalls in the right *Series* of their ſtory.

Harmony and Explanation.

Verſ. 1. *There was a man of the Phariſees named Nicodemus, &c.*

THere is a famous mention of one נקדימון *Nicodemus* in the *Talmud*: of whom they relate this ſtrange ſtory. That when all *Iſrael* were come up to *Jeruſalem* at one of the three Feſtivalls, and there was no water for them to drink, *Nicodemus* borrowed twelve wells or ponds of water from ſome great man, to bee repaid againe ſo much water, or twelve talents of ſilver on ſuch a ſet day. Before the day that he had appointed came, there were no rains at all, and therefore it was unlikely he ſhould repay water for water again according to his ingagement: Upon the day ſet, the great man ſends for his water or for his money; Hereupon *Nicodemus ben Gorion* (for ſo they call him) went into his Divinity School, and vailed himſelf and prayed, and the Heavens weee preſently

covered with clouds, and there came down a great rain, in ſo much that the twelve ponds were filled with water and to ſpare. Then the great man cavilled, and ſaid, The Sun was ſet, and his day was paſt. *Nicodemus* went in again, vailed himſelf and prayed, and preſently the winds blew, the clouds ſcattered and the Sun appeared: And therefore ſay they, hee was called *Nicodemus*: מפני שנקדה לו חמה בעבורו, becauſe the Sun appeared ſo in his behalf. And they ſpeak high things alſo of his Daughter, as that ſhee had a bed made up of 12000 *denarii* of gold, &c. *Talm. bab. in Cetuboth fol. 66.* and *Taanith fol. 19. Avoth Rabbi Nathan per. 6.*

Now it is not worth debating either the truth of theſe ſtories, or whether this *Nicodemus* in the *Talmud* and he in the Goſpel were one and the ſame man. Certainly their times are concurrent, and why they might not bee the ſame, as there is no danger to hold, ſo ſee I no reaſon to oppoſe, ſo ſtrong as this, becauſe the *Talmudiſts* make ſo honourable mention of him. The Author of *Juchaſin* yoketh him in the ſame time and the ſame ſociety with *Rabban Jochanan ben Zacchai*, who flouriſhed in the times of *Chriſts* being upon earth, and till after the deſtruction of *Ieruſalem*: and of them two together hee telleth this ſtory, That *Nicodemus ben Gorion* was once invited to a Circumciſion Feaſt with *Rabban Iochanan ben Zacchai*, and after the Feaſt *Rabban Iochanan*, and his ſcholars went up into an upper roome to expound the Law, and the houſe began to bee all of a fire about, like mount *Sinai* (compare *Act.* 2.) *Iuchaſin fol.* 23. and 51.

If our *Nicodemus* that we have in hand were the ſame with him in the *Talmud*, and that ſtory there have any thing of truth in it, wee might ſay hee was a Prieſt, and bare the office of the ממונה על המים *Overſeer of the waters*, for the peoples accommodation at the feſtivalls: for ſuch an office one of the Prieſts had, *Maymon. in Keli Mikdaſh per.* 7.

But whether he were the ſame man and of that Office or no, the Evangeliſt hath ſet this double character upon him, that he was *a man of the Phariſees*, and ſo principled clean contrary to the doctrine of the Goſpel, and that hee was a *Ruler of the Jews*, or one of the great *Sanhedrin*, *Joh.* 7. 5. and ſo had power

in

in his hands to act in oppoſition of the Goſpel, according to his principles: It was not therefore an ordinary converſion, when *Nicodemus* is converted as it was in the converſion of other ſinners, but it was a work of a more ſingular wonder, when hee and ſuch as hee were brought home to the obedience of the Goſpel, who were not only under the power of corruption, and domineering of ſinne as others alſo were, but under religious principles as they held them, clean oppoſite and contramilitant to the Goſpel. And thus in the converſion of *Nicodemus* a man of power, and of ſuch principles, at *Chriſts* firſt coming up to *Jeruſalem* in his publick Miniſtry, the power of the Goſpel and of the work of grace is demonſtrated, and a Patron for the riſing Goſpell is provided.

Verſ. 2. *The ſame came to Jeſus by night.*

This his coming by night is ſpoken of again by this ſame Evangeliſt chap. 7. 50. and 19. 39. and commonly is interpreted to bee becauſe of the weakneſſe of his faith, as not daring to owne *Chriſt* in the ſight of the Jews. Which although we will not wholly deny, yet may there ſome other reaſons bee given alſo of his coming by night, beſides fear and weakneſſe of faith only: As 1. If his coming to *Chriſt*, was, to bee inſtructed and ſatisfied by *Chriſt* in diſcourſe concerning the Kingdome of God, and whether hee were the *Meſſias* or no, &c. as it may bee well ſuppoſed it was, in that concourſe of people that was then at *Jeruſalem*, and eſpecially about *Chriſt*, all day long after they had once ſeen his miracles, it was not poſſible for him to have any privacy with him, but by night. 2. If he came the night after the day of the Feaſt, on which *Chriſt* did his miracles it ſhews his as much willingneſſe toward the Goſpel in comming ſo ſoon, as it ſhewed weakneſſe that hee came by night. 3. The traditions of the Jews did ſet a ſingular eſteem and value upon the ſtudy of the Law and Divinity by night. *Although the command*, ſay they, *bee to learn by day and by night, yet a man learns the moſt of his wiſedome by night, &c. Therefore whoſoever will obtain the Crown of the Law, let him ſtudy every night, and not loſe one. The wiſe men ſay*

The ſong of the Law is not but in the night: as it is ſaid, Ariſe, ſing in the night: and hee that ſtudies the Law by night, a thread of mercy is drawn out for him by day. Every houſe in which they heare not the words of the Law by night, fire devoures it, Maym. in Talmud torah per. 3.

Sect. *Rabbi wee know that thou art a Teacher come from God.*

Rabbi, was the diſtinctive title of a man ordained, with which hee was ſtyled when hee received Ordination to bee a Doctor, or a Judge; *How is ordination?* (ſaith *Maymony*) *not that they alwayes lay their hands upon the head of the Elder that is to be ordained, but that they call him Rabbi, and ſay to him, Behold thou art ordained, and thou haſt power to judge &c.* *Sanhedr. per.* 4. But the word came into more inlarged uſe among them, ſo as to bee given in compellation to any of learning, rank or Religion: And whether *Nicodemus* do ſo title *Chriſt* in the proper or in the common uſe of the word, it is not much materiall to look after: It is like he doth it, becauſe hee acknowledgeth him a Teacher, and a *Teacher come from God*, as *John* is ſaid to bee a man *ſent from God*, *Joh.* 1. 3. and called *Rabbi*, *Joh.* 3. 26. Now theſe phraſes *come from God* and *ſent from God*, do ſtand in contradiſtinction, to teachers *comming from men*, and *ſent from men*. Which way of emiſſion of Teachers and Preachers by Ordination, though it were according to the Ordinance and way of God, yet becauſe the action was done immediately by the hands of men, it was of a very great difference from theirs, whoſe immediate commiſſion was from the Lord by revelation, inſpiration, or ſome ſuch Divine warrant of the Spirit of Prophecy. *Nicodemus* therefore when hee calleth Chriſt a *Teacher come from God*, he meaneth ſome more ſpeciall miſſion from God, then the ordinary and mediate one by ordination: and hee acknowledgeth him to bee a Prophet at leaſt immediately ſent from God, as the Prophets had been of old, by the word of the Lord, with the power of miracles in their hand: if hee do not in the term acknowledge him more then a Prophet, of which hereafter.

But

But whom doth *Nicodemus* join with himself in this acknowledgment, when he saith *We know* in the plurall number? Were there any of his Scholars with him now with *Christ* when hee speaketh these words? or did he mean that himself and his fellows of the *Sanhedr.* were convinced of *Christs* being a Prophet? truly were it not, that I knew the phrase is otherwise taken and construed, then alwayes in a definite sense, or fixed to a certain number, I should as soon understand it so, as any other way, applyed to any particular company or number of persons. For do but imagin, upon the appearing of the great and wondrous miracles of *Christ*, after that the working of miracles had been out of date and use for so many ages together, what a serious recognisance, and solemn debate must the great *Sanhedrin* needs take up about this matter, whom it concerned to look after things of that nature? It is past all doubting that they would sadly convasse the case amongst themselves, whether *Christ* were a true Prophet yea or no: and it can be but little doubted neither, that when they fully skanned the case, and weighed the miracles that hee did, they could not but in heart consent that hee was a *Teacher sent from God, for that no man could doe such miracles as he did, unlesse God were with him*: which thing indeed in action, and in their demeanour towards him they alwayes denied, scorning, opposing and persecuting him, as it appeareth all along in the story, yet certainly they could not in heart deny it, and so their sin in acting so, was so much the greater. If one should therefore understand the word *we know*, in this strict construction, as if *Nicodemus* having been in the *Sanhedrin* all day, (and it in debate about *Christ*, and not able to gainsay his Divine mission because of his wondrous workings) hee should come at night and tell *Christ*, how hee and his fellowes of the *Sanhedrin* were convinced that he was a Teacher sent from God, it might not be contrary either to truth or to good sense so to construe it: But the phrase *We know* is often taken to import, that such a thing is commonly & certainly known, not so much with regard to such or such particular or definite persons knowing of it, but with regard to the thing it self, that it is well known, and of open cognisance: and so it is cleerest to understand it here; see the phrase, *Iob.*4.22. and 9.31. 1 *Iob.*5.18. &c.

Ver.

The ſong of the Law is not but in the night: as it is ſaid, Ariſe, ſing in the night: and hee that ſtudies the Law by night, a thread of mercy is drawn out for him by day. Every houſe in which they heare not the words of the Law by night, fire devoures it, Maym. in Talmud torah per. 3.

Sect. *Rabbi wee know that thou art a Teacher come from God.*

Rabbi, was the diſtinctive title of a man ordained, with which hee was ſtyled when hee received Ordination to bee a Doctor, or a Judge; *How is ordination?* (ſaith *Maymony*) *not that they alwayes lay their hands upon the head of the Elder that is to be ordained, but that they call him Rabbi, and ſay to him, Behold thou art ordained, and thou haſt power to judge &c.* Sanhedr. per. 4. But the word came into more inlarged uſe among them, ſo as to bee given in compellation to any of learning, rank or Religion: And whether *Nicodemus* do ſo title *Chriſt* in the proper or in the common uſe of the word, it is not much materiall to look after: It is like he doth it, becauſe hee acknowledgeth him a Teacher, and a *Teacher come from God*, as *John* is ſaid to bee a man *ſent from God*, *Joh.* 1. 3. and called *Rabbi*, *Joh.* 3. 26. Now theſe phraſes *come from God* and *ſent from God*, do ſtand in contradiſtinction, to teachers *comming from men*, and *ſent from men*. Which way of emiſſion of Teachers and Preachers by Ordination, though it were according to the Ordinance and way of God, yet becauſe the action was done immediately by the hands of men, it was of a very great difference from theirs, whoſe immediate commiſſion was from the Lord by revelation, inſpiration, or ſome ſuch Divine warrant of the Spirit of Prophecy. *Nicodemus* therefore when hee calleth Chriſt a *Teacher come from God*, he meaneth ſome more ſpeciall miſſion from God, then the ordinary and mediate one by ordination: and hee acknowledgeth him to bee a Prophet at leaſt immediately ſent from God, as the Prophets had been of old, by the word of the Lord, with the power of miracles in their hand: if hee do not in the term acknowledge him more then a Prophet, of which hereafter.

But

But whom doth *Nicodemus* join with himſelf in this acknowledgment, when he ſaith *We know* in the plurall number? Were there any of his Scholars with him now with *Chriſt* when hee ſpeaketh theſe words? or did he mean that himſelf and his fellows of the *Sanhedr.* were convinced of *Chriſts* being a Prophet? truly were it not, that I knew the phraſe is otherwiſe taken and conſtrued, then alwayes in a definite ſenſe, or fixed to a certain number, I ſhould as ſoon underſtand it ſo, as any other way, applyed to any particular company or number of perſons. For do but imagin, upon the appearing of the great and wondrous miracles of *Chriſt*, after that the working of miracles had been out of date and uſe for ſo many ages together, what a ſerious recogniſance, and ſolemn debate muſt the great *Sanhedrin* needs take up about this matter, whom it concerned to look after things of that nature? It is paſt all doubting that they would ſadly convaſſe the caſe amongſt themſelves, whether *Chriſt* were a true Prophet yea or no: and it can be but little doubted neither, that when they fully skanned the caſe, and weighed the miracles that hee did, they could not but in heart conſent that hee was a *Teacher ſent from God, for that no man could doe ſuch miracles as he did, unleſſe God were with him*: which thing indeed in action, and in their demeanour towards him they alwayes denied, ſcorning, oppoſing and perſecuting him, as it appeareth all along in the ſtory, yet certainly they could not in heart deny it, and ſo their ſin in acting ſo, was ſo much the greater. If one ſhould therefore underſtand the word *we know*, in this ſtrict conſtruction, as if *Nicodemus* having been in the *Sanhedrin* all day, (and it in debate about *Chriſt*, and not able to gainſay his Divine miſſion becauſe of his wondrous workings) hee ſhould come at night and tell *Chriſt*, how hee and his fellowes of the *Sanhedrin* were convinced that he was a Teacher ſent from God, it might not be contrary either to truth or to good ſenſe ſo to conſtrue it: But the phraſe *We know* is often taken to import, that ſuch a thing is commonly & certainly known, not ſo much with regard to ſuch or ſuch particular or definite perſons knowing of it, but with regard to the thing it ſelf, that it is well known, and of open cogniſance: and ſo it is cleareſt to underſtand it here, ſee the phraſe, *Iob.* 4. 22. and 9. 31. 1 *Iob.* 5. 18. &c.

Ver.

Verſ. 3. *Except a man be born.*

Expoſitors doe uſe great variety of piecings to tie theſe words of our Saviour, to thoſe of *Nicodemus* before, in ſome ſutableneſſe or conformity together. *Chryſoſtome* thus, *Thou holdeſt me for a Prophet only: here thou comeſt exceeding far ſhort of the full truth, and art not come ſo much as into the utmoſt porch of a right knowledge: Verily I ſay unto thee, except thou partake of the Spirit by the laver of regeneration, thou canſt not have a right judgement concerning mee.* And much in the ſame ſteps treadeth *Theophylact. Cyrill* thus: *Nicodemus* thought hee had done enough in coming to Chriſt, and confeſſing him, *but this is not enough* ſaith Chriſt, *but thou muſt alſo bee born again*: And much after the ſame manner goeth *Tolet. Auguſtine* thus, *Nicodemus thou comeſt to me as to a Teacher come from God, but I tell thee there is no truſting my ſelf and the Goſpel with thee, unleſſe thou bee born again. Beza* conceiveth that *Chriſt* ſaw that it was in *Nicodemus* his thoughts to enquire of him about the Doctrine of Regeneration, and he prevents his queſtion. *Janſenius*, that he did inquire concerning the way to eternall life, but the Evangeliſt hath not mentioned it: and divers more like offertures of connexion between the words of *Nicodemus* and our Saviours might bee produced which are tendered by ſeverall expoſitors, but I ſhall ſpare more alleadging, and firſt take up the conſideration of what is meant by *the Kingdome of God*, and that underſtood, the connexion that appears ſo difficult will be made the better.

Sect. *The Kingdome of God.*

1. This phraſe, and *The Kingdome of Heaven*, are but one and the ſame in ſenſe, though they differ in a word, as will plainly and eaſily appear by comparing theſe places.

Mat. 4. 7. *Repent, for the Kingdome of Heaven is at hand.* } { Mark. 1. 15. *The Kingdom of God is at hand, Repent ye.*

Matth.

Mat. 5. 3. *Bleſſed are the poor in ſpirit, for theirs is the Kingdome of Heaven.* } Luk. 6. 20. *Bleſſed be yee poor, for yours is the Kingdome of God.*

Mat. 19. 14. *Suffer little children &c. for of ſuch is the Kingdome of Heaven.* } Mark. 10. 14. *Suffer little children &c. for of ſuch is the Kingdom of God.*

Mat. 19. 23. *A rich man ſhall hardly enter into the Kingdom of Heaven.* } Luk. 18. 24. *How hardly ſhall they that have riches enter into the Kingdom of God?*

Mat. 11. 11, 12. *The leaſt in the Kingdom of Heaven is greater then he.* } Luk. 7. 28. *The leaſt in the Kingdom of God is greater then he.*

Mat. 13. 11. *To you it is given to know the myſteries of the kingdom of Heaven.* } Luk. 8. *To you it is given to know the myſteries of the kingdom of God.*

Verſ. 3. *The Kingdome of Heaven is like a grain of muſtardſeed.* } Luk. 13. 18, 19. *The Kingdome of God is like a grain of muſtardſeed.*

Verſ. 33. *The Kingdome of Heaven is like leaven.* } Verſ. 20, 21. *The Kingdome of God is like leaven.*

And many more ſuch like parallel places in the Evangeliſts might bee produced, in which by the indifferent uſe of theſe expreſſions, they ſhew abundantly, that, *The Kingdom of Heaven* and *The Kingdome of God* do mean and ſignifie but one and the ſame thing.

And the reaſon of this indifferent uſe of it is, becauſe the Jews uſually called God *Heaven*: as *Dan.* 4. 25. *Mat.* 21. 25. *Luk.* 15. 21. *Joh.* 3. 27. and their Authors infinitely in ſuch paſſages as theſe מוראדבו כמורא שמים *A man is to fear his Teacher as hee is to fear heaven.* פורק יראת שמים *Such a one caſts off the fear of Heaven.* פולחנא דשמיא *The ſervice of Heaven,* מיתה ביד שמים *Death by the hand of Heaven.* יהא ירא שמים בסתר *Let a man alwayes fear Heaven in ſecret.* בזוחלל שם שמים *The name of Heaven is blaſphemed,* &c. And *they call God Heaven* (ſaith *Elias Levita*) *becauſe Heaven is the place of his Habitation.* In Tiſhbi.

The *Talmudick* writers doe ſometimes uſe the tearme or phraſe of *the Kingdom of Heaven* in a wild ſenſe, for the ſtrictneſſe, height and pompouſneſſe of their Ceremonioufneſſe in Religion, and moſt eſpecially about the buſineſſe of

their Phylacteries. *Rabbi Joſhua the ſoune of Korchah ſaith* יקבל עליו מלכות שמים תחלה ואחר יקבל עליו עול מצות *Let a man firſt take upon him the Kingdome of Heaven, and afterward let him take upon him the yoke of the command.* Thus the *Miſhneh* of the *Jeruſalem Talmud* readeth in *Beracoth per.* 2. and ſo likewiſe doth R. *Alphes.* But the *Babylon Miſhneh* hath it, let him firſt take upon him *the yoke* of the Kingdome of Heaven, &c. which ſaying meaneth but this, Let a man but firſt put on his Phylacteries, and then fall to his Devotions. And ſo the *Gemara* in the place cited doth expound it. *Rabbi Joſhua ſaith, Hee that will take on him the yoke of the Kingdome of heaven, let him waſh his hands, put up his Phylacteries, rehearſe the ſentences of them over, ſay his prayer, and this is the yoke of the Kingdome of Heaven complete.* On whoſe words *Alpheſi* gloſſeth and deſcanteth thus, *Since he reads,* And thou ſhall bind them for a ſign upon thine hand, and they ſhall be frontlets between thine eyes, *If hee put not his Phylacteries on, hee is found bearing falſe witneſſe againſt himſelf, for what hee ſaith is not true. And although hee performe the command* (of ſaying his prayers) *ſo as to diſcharge his duty of ſaying over his Phylactery ſentences, yet hee tranſgreſſeth on the other hand, becauſe hee witneſſeth falſly againſt himſelf. And* Rabbi Jochanan *meaneth that even the command is not perfectly done, if he take not on him the* Kingdom *of* Heaven. *And he is like to one that offereth a Thanks offering without a meat offering: becauſe hee rehearſeth thoſe ſentences without taking on him the* Kingdom *of* Heaven.

In the ſame place is another ſtory related and to bee underſtood in the ſame ſenſe, concerning *Rabban Gamaliel, who on his wedding day at night, ſaid over his Phylacteries: His Diſciples ſaid unto him, Sir, haſt not thou taught us that a Bridegroome is free from ſaying over his Phylacteries the firſt night?* Hee *ſaith unto them, I will not hearken unto you to lay from me the yoke of the* Kingdome *of* Heaven *no not one houre.* And the ſame conſtruction is to bee made of that which the Author of *Juchaſin* records of *Rabbi Akiba* שנמסר נקבו על עול מלכות שמים *That hee dyed taking on him the yoke of the* Kingdome *of* Heaven. *fol. 66.* So that in theſe mens Dictionary, The phraſe of *the* Kingdome *of* Heaven, did ſignifie mainly, the height, zeal, and ſtrictneſſe of their devotions joined

ed with punctuall Ceremoniousnesse and Phylacterie rites. *Zohar* shall be our *Lexicon* for conclusion: *What is the yoke of the Kingdome of Heaven,* (saith hee) *But as they put an yoke upon an Oxe at first to produce by him benefit to the world, and if he take not the yoke upon him, hee is unserviceable: so also it behoveth a man to take upon him the yoke at first, and afterward to serve with it in every thing that is needfull, and if hee take not the yoke upon him, hee cannot bee serviceable: As it is said, Serve the Lord in fear: what meaneth, in fear? Why what is written: The fear of the Lord is the beginning of wisdome: And this is the Kingdom of Heaven.* Zohar. in Levit. fol. 53.

But in the language of the *Jewes* in the Gospel, and in some of their writers elsewhere also, *the Kingdome of Heaven* signifieth the dayes of the *Messias*, and the glorious times and their Religion and condition that they expected would bee then. *When hee should restore the Kingdom of the house of David to its old glory, and build the Temple, and bring home al the dispersed of Israel, and Israel should be at rest from the Kingdom of wickednesse, to study the law and the Commandements without disquieture.* Maym. in Melachim. per. 11. and in Teshubah per. 9.

See these places and passages, expounding plainly the phrase, *of the dayes of Messias*, both in the construction of the *Jews* and also of *Christ* and the Gospel it self.

John Baptist preached saying, *The Kingdome of Heaven is at hand. Mat.* 3. 2. So did *Christ, Mat.* 4. 17. and so he bad his disciples to doe, Matth. 10. 17. by which was meant no other thing, but the time was neer when the Son of man should bee revealed: for so our Saviour himself doth interpret it. *Mat.* 16. 23.

Luk. 16. 16. The Law and the Prophets were till *Iohn*, but *from that time forward the Kingdome of God was preached:* which *Iohn* himself expounded thus, *That Christ should be manifest to Israel, therefore came I baptizing with water. Iob.* 1. 31.

Luk. 17. 20, 21. *The Pharisees asked him when the Kingdome of God should come: And Iesus answered, the Kingdome of God is among you.* Which in the next verse after is uttered by *The dayes of the Son of man.*

Luk. 9. 27. *There be some standing here which shall not taste of death*

till they see the Kingdom of God: which *Matthew* utters, *till they see the Son of man come in his kingdom*. Mark. 16.28.

Matth. 21.31. *Publicans and Harlots goe into the Kingdome of God before you*: and the next verse gives this reason, because *they beleeved not John*, from whom *the Kingdome of God*, began to bee preached, and by whom the *Messiah* was pointed out.

Matth. 21. 43. *The Kingdome of God shall be taken from you*. And the reason is given in the verse before, because they refused the corner stone when hee was among them: to which the glosse is agreeable that *R. Solomon* maketh on *Ier.* 13. 17. *My soule shall weep in secret for your pride*, that is, מפני צאותה של קש. *because of the glory of the Kingdom of Heaven which shall be given to Idols*, or to the Idolatrous Heathen.

And of the dayes and revealing of the *Messias*, which the Nation so much looked after, are those passages to bee understood, Luk. 23.52. *Ioseph of Arimathea, waited for the Kingdom of God*: and Luk. 19.11. *They thought that the Kingdome of God should shortly appear*. Sutable to which the Chaldee Paraphrast interprets those words, *Say to the Cities of Iudah, Behold your God*, Esay, 40.9. *Say to the Cities of Iudah, The Kingdom of your God is revealed*, and Esay 53. 11. *They shall see the Kingdome of their Messias*.

Now although our Saviour and the Evangelists, and Apostles did use the Phrase. *The Kingdome of God* or *of Heaven*, for the dayes and affairs under the *Messias* as well as the *Iews*, yet in the exposition of the things of those days, they do as far differ as may be: For,

1. The Iews looked upon the appearance and dayes of the *Messias*, as things of incomparable earthly pompe, royalty and gorgeousnes, therefore they called it *the kingdom*, because they expected the restoring of the earthly glory of *Davids* throne. Act. 1.6. Luk. 24.21. *Mark.* 20.20. and *The Kingdom of Heaven*, because they imagined they should bee acquitted from under the power of any earthly Kingdome: For their *wise men held that there should bee no difference betwixt this world, and the dayes of Messias, but only the oppression of the kingdoms*. Talm. in. Sanhed. per. 10. Mayn. in Teshubah per. 9.

But

But Chriſt profeſſeth, that his coming is not with obſervation: *Luk.* 17.20. that his Kingdome is not of this world, *Ioh.* 18.36. That the Kingdome of Heaven is of the poore, *Luk.* 6.20. and to bee received as by little children, *Mark.* 10.15. &c.

2. They fancied a change in matters of Religion in the time of the *Meſſiah*, but all for the greater, and higher pompe of Ceremonies, and formall worſhip; that, the ſolemn Feſtivalls, Sacrifices, Sprinklings, obſervations of carnall rites ſhould bee in a higher force and eſteem, then ever yet, that their ſtudy and practiſe of the *Law*, according to ſuch a carnall manner, ſhould bee incomparable both for zeal and diligence: And that there ſhould be a punctuall exactneſſe in all formalities about meats and drinks, converſe and worſhip.

But the Goſpel tels that, no coming into the Kingdome of Heaven, unleſſe their righteouſneſſe exceed this Phariſaicall righteouſneſs, *Mat.* 5.20. That the worſhip of God was to be in the ſpirit, *Ioh.* 4.23,24. And that the Kingdom of God is not meat and drink, but righteouſneſs, and peace, and joy in the holy Ghoſt, *Rom.* 14.17.

3 They conceited that the happineſſe of the dayes of the *Meſſias* ſhall be appropriated only to them of that Nation, and that the Heathens ſhould have no ſhare nor intereſt in that felicity.

But the Goſpel tells that, there ſhould come from Eaſt and Weſt and North and South, and ſit down in the Kingdom of God, *Luk.* 13.29. And that that Kingdom ſhould be taken from them who took themſelves only to bee the children of the Kingdom, and ſhould be given to another nation, *Mat.* 21.43 & 8.11,12.

The meaning therefore of this expreſſion, *The Kingdome of God or Heaven*, which is ſo exceeding frequent in the New Teſtament, in the Goſpel acceptation, is to this extent.

1. It ſignifieth the revealing or appearing of Chriſt, as is apparent by the places cited before, not ſo ſuch his firſt appearing in humane fleſh or when he was born, as his revealing, coming and appearing in the demonſtration of his power and of his

being the ſon of God: And in reference to this matter, *the Kingdome of Heaven*, or of *God*, is dated by theſe two dayes: ſometimes from his reſurrection & ſometimes from the deſtruction of *Jeruſalem*: from his reſurrection, whereby he was declared mightily to be the Son of God, *Rom.* 1.4. as *Lu.* 22.18. *I will not drinke of the fruit of the vine till the Kingdome of God be come*, meaning not till after his reſurrection; for then hee ate and drank with them, *Act.* 1.4. *Luk* 24.43, 44. And from the deſtruction of *Jeruſalem*, *Luk.* 21.31, 32. *Mat.* 16. 28. becauſe then he triumphed over thoſe that had deſpiſed his rule, and he transferred his Kingdome to another people, *Mat.* 21 40, 41. 43.

2. It ſignifieth the changed adminiſtration of the way and things of Salvation; from the Ceremoniall and carnall rites which were appointed before, to a worſhip of God in ſpirit and truth. Not but that that ſpirituall ſervice was inwrapped under thoſe formalities, if they could have found it out, but that now the change was ſo apparent and ſo great, that thoſe outſides of Ceremonies were to be laid aſide, and the internall ſubſtance only to be looked after. In this ſenſe, the *Kingdome of Heaven* is dated from the beginning of *Iohn Baptiſts* Miniſtery, when this change did firſt begin, *Luke* 16. 16 and that time called the *beginning of the Goſpel*, *Mar.* 1. 1. this change is called *the regeneration*, *Mat.* 19. 28. And *new heavens*, and *new earth*, *Eſay* 65. 16.

3. It ſignifieth the planting of the Goſpel, and of the ſpirituall Kingdome of *Chriſt*, among the Gentiles, *Mat.* 8. 11, 12. & 21. 43.

4. It ſignifieth the work of the Goſpel, grace wrought in the heart, or the vertue and vigour of this ſpirituall Kingdom of Chriſt there, *Mat.* 6. 33. & 13. 46. & 15. 3, *&c.*

5. And ſometimes it ſignifies the ſtate of glory, *Luke* 18. 18, 24, 25.

And now to return to that enquiry that we were about, concerning the connexion of our Saviours words to the words of *Nicodemus*; and concerning the meaning of the words themſelves, wee ſhall obſerve only theſe three particulars.

1, That *Nicodemus* in his words in the verſe before, doth owne

owne some appearance and glimpse of *the Kingdome of God*, or coming of the *Messias*, in the wondrous miracles that *Christ* had wrought. We shall not much dispute whether when hee saith that *Christ* was a *Teacher come from God*, he meanes, that he was the *Messias*, or that he was *Elias* his forerunner, or that he was some Prophet that was as the dawning to the dayes of *Messias*: certainly his argument from *Christs* miracles, doth speak him as thinking those dayes neer at hand, and *the Kingdome of God* now beginning to appear: Such arguments wee find elsewhere, producing such a conclusion, and by the observing of them, we may the better judge of this. *Nathaniel* concludes *Christ* the King of *Israel*, because he had wonderfully told him of some secret passage of his under a Fig-tree, *John* 1. 49. And the woman of *Samaria*, because he had told her of her secret villany, resolves that he must needs be the *Messias*, *John* 4. 29. So when he had filled the people with five loaves, and two fishes, they make this undoubted conclusion, *Of a truth this is the Prophet*; and they would have crowned him for *Messias*, *John* 6. 14, 15. And our Saviour himself makes this an undeniable argument, *I by the Spirit of God doe cast out Devils, ergo, No doubt the Kingdome of God is come among you*, *Luk.* 11. 20. for such wonders cannot be expected but in the dayes of *Messias*. Such like arguments are those, *John* 7. 31. & 9. 16. & 11. 47, 48. & 15. 24. The blasphemous Jews of those times found these so evincing and undeniable evidences toward such a conclusion, that they could find no other way to evade the dint of them, but by that cursed tergiversation, as senseless as it was impious; That *Christ* wrought these wonders by the power of the Devill, *Luke* 11. 15. *John* 10. 20. And the as blasphemous *Iewes* in times succeeding have sought to evade them by this assertion, that when *Messias* should come he would do no miracles. *Talm. in Sanhedr. per.* 10. *Maym. in Melachim. per.* 11, 12.

2. But this was *Nicodemus* his argumentation upon the miracles that he saw done: that undoubtedly this could be nothing but a token of the dayes of the *Messias* or *Kingdome of God* now approached; and so our Saviour easily reads his meaning; and so the alledged like arguments shew, that even

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any of the learned or obſerving ones of the nation, would readily have conſtrued his words, though he ſpake not ſo much in thoſe very ſyllables; and therefore it is needleſſe to ſay, that *Chriſt* knew it was in his thoughts to enquire about *the Kingdome of Heaven*, it was legible enough in theſe very words, that he acknowledged an undeniable evidence of *the Kingdome of Heaven* now demonſtrated, in thoſe wondrous miracles that Chriſt wrought; which reaſoning may be heightned by theſe two circumſtances, in that miracles had been ſo long ceaſed, and ſhould now ſo break forth; and that in the times when miracles were wrought, none were wrought ſuch as theſe.

3. The connexion therefore of our Saviours words to his, upon theſe conſiderations is of no difficulty or harſhneſſe at all, but as direct and proper as was poſſible: For, as *Nicodemus* by theſe miracles could not but conclude upon the times of the *Meſſias* that they were now come; ſo by his Judaicall and Phariſaical principles, he conceived that thoſe glorious times that they expected under *Meſſias* ſhould take the people as they were, and they without any inward change of mind or heart at all, ſhould be tranſlated into an outward changed condition of happineſſe and earthly glory, as much as they could deſire or imagine: No, ſaith *Chriſt*, there is more required of and in him that deſires to ſee and partake of the happineſſe of that Kingdome, and thoſe dayes; he muſt alſo ſuffer a changednеſſe in himſelfe, and in his principles, and be caſt into a new mold, and be as if he were borne anew. And thus may we make out the connexion of this ſpeech of *Chriſt* to that of *Nicodemus*, and now there remaines to examine the meaning of the ſpeech it ſelfe.

It is not much materiall, as to ſenſe of the thing it ſelf, whether to read it, Except a man be born *again*, or Except a man be borne *from above*; either of the expreſſions will very well carry the ſenſe our Saviour intendeth in it; but to take it in the latter tranſlation, *from above*, doth more properly and pertinently ſpeak out the thing that is aimed at. It was the great confidence and boaſting of the Jewes that they were born and deſcended of the ſeed of *Abraham*, and upon this ſcore and priviledg they relyed ſo much, that they accounted that very thing

to

to estate them exceedingly in a happy condition, as to the favour of God, and welfare of their spirituall estate. It were endlesse to shew out of *Iewish* Authors, how great matters they speak of, accrewing to them זכות אבותם by the priviledge of their descent and extraction from *Abraham*: Insomuch that even upon that account, they doubt not to reckon כל ישראל יש להם חלק לעתיד *That all* Israel *is to have share in the world to come. Sanhedr. ubi sup.* See *Mat.* 3. 9. *Iohn* 8. 39. *Act.* 13. 26. Now that fond reliance, doth *Christ* oppose and confute in this speech, and useth the very same method and matter of discourse with this Pharisee, that *John* the Baptist doth with those that came to him, *Mat.* 3. 9. to take him off from leaning on that broken staffe; and that whereas now he had spied some glimpse and dawning of *the Kingdome of Heaven*, in the great and wondrous workings of *Christ*, he should not think to slip into it, and enjoy the happinesse of it without more adoe, because he was an *Israelite* of the seed of *Abraham*, for that earthly priviledge and pedegree and birth would not serve his turne, but he must be *borne from above*, by a new and supernall birth, or else he could not see *the Kingdome of God*. And that *Christ* referreth to this their descent and birth of *Abraham*, upon which they stood so much, it is to be confirmed not only by comparing this his method of teaching with that of *Johns*, but also by what is spoken by him in the sixth verse: *That which is borne of the flesh is flesh.*

It is true indeed, that there were other principles in *Nicodemus*, that had need to be met with a confutation, as much as this, as his reliance upon his own righteousnesse, and legall performances, and his grosse conceptions about the *Kingdom of Heaven*; but this was the first that lay in the way, & which was first to be removed, and upon which the other were not a little built: and when this hath been spoken to in the beginning of *Christs* discourse, he fals upon the other in the verses following.

Now whereas this construction of the words of *Christ*, which makes them to face their relyance upon their birth of *Abraham*, may seem to render them applicable only to the Jews & no nation els, because they alone stood upon that priviledg; it is easy to see by the rule of comparison, how they reach to every man and woman under heaven, that desires to enter into *the King-*

dome of Heaven; for if the Jewes that had that priviledge and advantage of their birth, yet in this matter were nothing at all priviledged and advantaged by it, but muſt be born anew and from above; much more muſt they be concluded under the neceſſity of a new birth, that have not ſo much as that prerogative of birth at all, but are of the roote of the wilde olive.

Verſe 4. *How can a man be borne being old?*

Among that Nation they had this Maxime and tradition, גוי שנתגייר ועבד שנשתחרר הרי הוא כקטן שנולד, That, *A Gentile that is Proſe'yted, and a ſervant that is ſet free, behold he is as a child new born; for all the kindred which he had, whileſt he was a Heathen and a ſervant, he now muſt know no more for his kindred. Maym. in Iſſure biah per.* 14. Compare 2 Cor. 5. 16. Here is a new birth in a kind of a ſenſe, with which it is likely *Nicodemus* was acquainted, but it is but low, terrene, and carnall about earthly affinity and relations; but to hear of a new *birth from above*, is a doctrine ſo new and ſtrange in his eares, that even a child might have made as pertinent a reply upon it as doth this great Teacher of Iſrael: They were ſo ſatisfied with their birth from *Abraham*, that they never cared to hearken after other; and they were ſo taken up with earthly rites, that any other doctrine was but a paradoxe.

Verſe 5. *Except a man be borne of water and of the Spirit,*

We firſt here meet with the queſtion, whether *water* and the *Spirit* in theſe words, are to be taken diſtinctly for two ſeverall things, or whether they mean but one and the ſame thing. There be that hold this manner of ſpeech to bee but Ἐν διὰ δυοῖν, only one thing meant by two expreſſions, and that the conjunction [*And*] is only *exegeticall*, and they give the ſenſe of the clauſe thus, *Except a man be borne of water, that is, of the Spirit*, which is compared to water: But others, and thoſe not without good reaſon, and thoſe alſo not the leaſt among the learned

learned, have made a cleere diſtinction betwixt *water* and the *Spirit*, & by *water* do underſtand *Baptiſm*. *Chemnitius* pleads this diſtinction very earneſtly and fully, and concludes, *Tota Antiquitas ſemper ſimpliciſſimè hæc verba Chriſti de Baptiſmo intellexit*; that all Antiquity hath cleerly underſtood theſe words of Chriſt concerning Baptiſme: I ſhall only produce two or three of the ancients, where I might produce a whole cloud of witneſſes. *Chryſoſtome, Hom.* 24. *in Iohan.* ſo underſtands it, and hee makes this Paraphraſe upon it. Ἔπλασα ἀπὸ γῆς καὶ ὕδατος, *&c. I created man* (ſaith God, whom he brings in ſo ſpeaking) *of water and earth, and the Creature became unprofitable, and the veſſell was mard. I will no more create of water and earth, but of water and the Spirit. Cyrill Alexandrinus* expounds the words ſo likewiſe, and alludes the matter thus; *As man conſiſts of two parts, ſoule and body*; διπλῆς αὐτῷ πρὸς ἀναγέννησιν ἐνδεήσει θεραπείας; *ſo will he need a twofold cure for his regeneration. His ſpirit is ſanctified by the Spirit, and his body by the water ſanctified*, or ſet apart. And he follows it with this compariſon. *As water in a caldron ſet to the fire receives the force of the fire: ſo the water of Baptiſme by the Spirit is raiſed to a divine and ineffable vertue. Auguſtine* conſtrues *water* here alſo for Baptiſme, and addeth this gloſſe; *That as the bowels of the Mother do avail for the breeding of a child once, for the naturall birth; ſo the bowells of the Church towards the ſpirituall birth, every one to be once baptized*; I might be endleſſe in alledging names & gloſſes upon this place and matter, all holding Baptiſme to be here meant; and ſome comparing the Water to the Mother, and the Spirit to the Father in the new birth; ſome paralleling betwixt our birth of water, by the power of the Spirit; and the birth of *Chriſt* of a Virgin, by the vertue of the holy Ghoſt: And ſome making one alluſion or compariſon upon the matter, and ſome another; and all peremptorily concluding, and that not without very good ground, that Baptiſme muſt needs be here underſtood. For,

1. Chriſt was opening to *Nicodemus* in this anſwer, what was obſcure to him in his other words; and if hee intended but one thing by *water* and the *Spirit*, he ſpake in obſcurity ſtill, and did but explain one difficulty with another.

2. In the like expression, *He will baptize with the holy Ghost and with fire, Mat.* 3. 11. though there be a Ἐν διὰ δυοῖν, confessed, and it be construed *Baptizabit spiritu igneo*, yet was the fire there a visible thing, and why should not the water here be taken for a visible thing also?

3. *John Baptist* observed this course in his Ministery, that he preached Baptisme first, and then baptized, *Luk.* 3. 3. *&c.* And how can we conceive more properly of the Ministery of *Christ*, then in the same divine method? It is is said afterward in this Chapter that *Jesus* baptized, ver. 22. and did he not preach the doctrine of Baptisme before he baptized? It cannot be doubted that he did; but if he did it not in this expression, yee have not the least mention of it in all the Chapter.

4. It is not improperly held by divers, that the Apostle calls Baptisme *The washing of regeneration, Tit.* 3. 5. upon the warrant and style of these words of our Saviour.

5. It is true indeed, that *water* in divers places of Scripture is used to signifie the worke and operation of the Spirit, but then under the notion of cooling, purging, or refreshing: but to be *born of water*, is a Phrase so different from any of these, that the construction of the word *water*, as meaning the Spirit, in such places as are applicable to those actions or effects, cannot be so proper a construction in reference to this, especially when the *Spirit* is also expresly mentioned with it.

6. The question in hand betwixt our Saviour and *Nicodemus*, was about his entrance and introduction into *the Kingdome of God*, or his coming under the dayes and benefit of *Messias* his appearing, which he was sensible was now come. And therefore *Calvin* mistakes and mis-states the question in this place, which made him so resolutely to refuse the generall exposition of water for Baptisme: *Nullo modo adducor* saith he, *ut Christum de Baptismo verba facere credam: hoc enim esset intempestivum: I can by no means be swayed to thinke that Christ speaketh of Baptisme here: for that would have been unseasonable*; And why unseasonable? why, hee gives this reason, *Because Christ was exhorting to newnesse of life.* But that is not the prime and proper question, or theme in hand. The matter in hand was about *Nicodemus* translation into the dayes of the

Messias

Meſſias (of which the nation had ſo high thoughts) that is, as he thought, into a changed ſtate of happineſſe; and as it was indeed, into a changed principling and profeſſion: to come under new grounds of Religion, and under a new manner of profeſſion different from what he was under before: Our Saviour tells him, He muſt not think to ſlip into the participation of this Kingdome, without any more adoe then this, *now the dayes of the* Meſſias *are come, I ſhall have my ſhare of the happineſſe of them, and they will even drop into my mouth*; but hee muſt be newly molded, out of his reliance upon his birth prerogative, out of his legall righteouſneſſe, out of his carnall performances, and ceremonious ſervices, & by a new birth, as it were, muſt be introduced into this new world and condition: Now even thoſe that deny that Baptiſme is ſpoken of here, yet cannot deny, that Baptiſme was the way which *Chriſt* had appointed for introduction into this new profeſſion; and if the introduction thereunto was the queſtion that was in agitation, as indeed it was, they can as little deny that Baptiſme is meant and ſpoken of here.

If *Nicodemus* were an Overſeer of the waters of which there was a touch before, then Chriſt ſpeaketh to him from his own element, when he ſpeaketh of being *borne of water*: and if *Chriſt* did any miracles at *Bethesda* waters at this Paſſeover, as he did at the next, this ſpeech of new birth by water, might have ſome alluſion to the effect of thoſe waters, where he that firſt went in after the Angels moving, was born as it were into a new healthy condition.

Now Chriſt addeth the mention of the *Spirit*, to *water* or Baptiſme, to difference Baptiſme from Phariſaicall waſhings, and legall purifications; for thoſe were carnall rites, the efficacy of which they placed in *opere operato*; but baptiſme is of a more ſpirituall import, and the vertue of it did not conſiſt ſo much in the outward waſhing, as in the inward efficacy of the Spirit, as 1 *Pet.* 3. 21.

The Phraſe *the Kingdom of God*, did *primo intuitu*, in the firſt, moſt common and moſt commonly knowne ſignification among the Jewes, mean and betoken the ſtate and *œconomy* of the times under the *Meſſias*, in oppoſition to the ſtate and *œconomy*

in the times that were before, as hath been shewed: and in this sense did *Nicodemus* look upon and for the Kingdom of God, and accordingly in that sense, first doth Christ apply his speech unto him: But yet withall, our Saviour and the Gospel-acceptation, hath raised the expression to a higher and more spirituall signification, then the Jews did take it in, and that is to betoken the state of Grace and Sanctification, in any person under this *Oeconomy* of the times of *Messias* or the Gospel: And as the word *The Church* doth not onely expresse the whole Church Visible though it doe most commonly expresse that, but also includes withall and speaks the Church invisible or those that are sanctified, which most properly are the Church indeed: so *The Kingdome of Heaven*, doth not onely intend the visible kingdome of the *Messias* in the altered state of the *Oeconomy* in his dayes and under the Gospel, though that be the first and most large and common sense of it: but also it denoteth the invisible kingdom of *Christ* in the heart of his Saints, where hee reigns by his Grace, which is most singularly and especially his Kingdome. Our Saviour therefore in these words, would drive the signification of the term, *the Kingdome of God*, to the head, and so hee doth also the doctrine of Baptisme: And as hee speaketh of that kingdome to the utmost extent, namely both the externall dispensation, and the internal operation of Gods way of Salvation under the *Messias*, so likewise doth hee, of the twofold *birth from above*, which refers to them both, namely an ecclesiasticall or new way of admission, as a birth from above, into that changed oeconomy and administration, and that is by Baptisme: and a spirituall and new way of introduction as a birth from above, into that blessed state of Grace and Sanctification, and that is by an effectuall work of the Spirit. He would first inform *Nicodemus* of the outward way of admission into the kingdome of heaven, as that signified the changed state of administrations under the Gospel, and that saith hee, is by *being born of water*: But then hee would shew, both that there was more to bee looked after in the kingdome of Heaven, then only an outward change of dispensations, and more to bee looked after in Baptisme then only the externall washing, and therefore hee addeth *and of the Spirit*,

Spirit: Hee that will enter into *the kingdome of God*, that is, into the ſtate of the Goſpel, hee muſt be *born of water*, but hee that will enter into *the kingdome of God*, that is, into the ſtate of Grace, muſt be *born of the Spirit*. Baptiſm is Gods Ordinance for the former purpoſe, and it is neceſſary for that end *ratione præcepti*, and wee muſt obey God in it: The Spirit is Gods operation for the latter purpoſe, and it is neceſſary *ratione medii*, and wee muſt attend on him in his way for it.

Verſ. 6. *That which is borne of the fleſh is fleſh.*

Chriſt in the former words had declared the manner of the New birth, and here hee ſpeaks of its dignity: comparing it with the birth-priviledge of deſcent from *Abraham*. For though, as to outward honour and prerogative, that had ſomething, and that not a little in it, yet that birth was but according to the fleſh, and what conduced it towards entring into *the kingdom of Heaven* which was ſpirituall? But hee that is born of the Spirit, is ſpirituall, &c. And thus hee is ſtill winding up *Nicodemus* higher from his groſſe and carnall apprehenſions concerning the kingdom of God, and dayes of *Meſſias*.

Verſ. 8. *The wind bloweth were it liſteth, &c.*

For the cleering of our Saviours argumentation here which is ſomewhat obſcure, we are to obſerve theſe things. 1. That by this compariſon, hee goth about both to cofirm the truth of the doctrine of the New birth which he had delivered, and alſo ſomething to cleere the manner of its being or coming to paſs.

2 The compariſon ſeemeth not made between the wind and the new birth, but between the wind and one anew born, for obſerve the application, *So is* (not the birth of the Spirit, but) *every one that is born of the Spirit*: yet is the application to that work it ſelf not to bee excluded. The compariſon therefore runneth thus. As the wind blowing at its owne liberty: thou heareſt the ſound of it, and ſo art ſenſible of the ſtirring of ſuch a thing, but knoweſt not how it blowes or what becomes of it: even ſo is every one that is borne of

of the Spirit: the Spirit worketh this product of the new birth in whom and when it pleaſeth: and hee upon whom the thing is wrought, findeth by the change and effects in himſelf, that ſuch a thing is done, but hee cannot tell how it is come to paſſe and actuated, and to what progreſſe and efficiency it will grow. And ſo doth Chriſt explain to the ſenſuall and groſſe underſtanding of *Nicodemus*, the truth of the things that hee had ſpoken in as plaine notions as they could bee uttered. Firſt he aſſerteth the truth and reality of the New birth, a thing to bee as well perceived by the fruits and conſequences of it, as the wind by the ſound. 2. That the Spirit doth work this by as free an agency and unlimited activity, as the wind doth blow at its own liberty without confinement or reſtraining. 3. That this work is inſcrutable and paſt the ſadoming of humane reaſon, as is the way of the wind where it begins and where it terminates.

Verſ. 10. *Art thou a Teacher of Iſrael, &c.*

Talmud Torah, or the teaching of the Law in *Iſrael* was in ſo high eſteem amongſt them, and that moſt deſervedly, had they gone the right way to work, that they prized nothing at a higher value, nay nothing of an equall dignity with it: They eſteemed it the moſt precious of all the three crownes that the Lord had beſtowed upon Iſrael, *The Crown of the Kingdom, the Crown of the Law, and the Crown of the Prieſthood*. They weighed it againſt any one of the Commandements, nay againſt all the Commandements and it out weighed them all. For they had this received poſition. אין לך מצוה בכל המצות כולן שחיא שקולה כנגד תלמוד תורה אלא חלם תורה כנגד כל מצות כולן. *Amongſt all the Commandements there is not one commandement that is parallel to the learning and teaching of the Law, but that is equall to all the Commandements put together.* Maym. in Talm. torah per. 3.

Now there were four ſorts of Teachers and teaching of the Law among them. 1. In every City and Town, there was a School where Children were taught to read the Law: and if there were any Town where there was not ſuch a School, the men of the place ſtood excommunicate till ſuch a one

was

was erected. 2. There were the publick Preachers and Teachers of the Law in their Synagogues, *Act.*15. 21. moſt commonly the fixed and ſetled Miniſters and *Angeli Eccleſiæ*, and ſometime learned men that came in occaſionally, as *Act.*13.14. 3. There were thoſe that had there *Midraſhoth*, or kept Divinity Schools, in which they expounded the Law to their Scholars or Diſciples: of which there is exceeding frequent mention among the Jewiſh writers, eſpecially of the Schools of *Hillel* and *Shammai*: Such a Divinity profeſſor was *Gamaliel. Act.*22.3. 4. And laſtly, the whole *Sanhedrin* in its ſeſſions, was as the great School of the Nation as well as the great Judicatory: For it ſet the ſenſe of the Law, eſpecially in matters practicall, and expounded *Moſes*, with ſuch authority, that their gloſſe and determination, was an *ipſe dixit*, a poſitive expoſition and rule that might not bee queſtioned or gainſayed.

Of this company of the great Doctors and Teachers of the *Sanhedrin*, *Nicodemus* was one, and it may very well bee conceived that hee kept a divinity School, as other of the great Doctors did, and ſo hee was doubly a Teacher of *Iſrael*, and yet knew not theſe firſt principles of Religion. But whether hee kept a Divinity School or no, as hee was a member of the *Sanhedrin*, hee was in place of the higheſt Teachers of the Nation, and this retortion that our Saviour puts upon him, is parallel to that that the Apoſtle uſeth *Rom.* 2. 21. *Thou that teacheſt others, teacheſt thou not thy ſelf?*

Sect. *And knoweſt not theſe things?*

THe divinity of the *Jews* which they taught and heard in their Schools, was as far out of the rode of ſuch doctrine as *Chriſt* teacheth here, as it is from *England* to *Jeruſalem*: For though ſome of them ſtuck not to ſay that the Law might be expounded 72 wayes, yet in all their Expoſitions the Doctrine of Regeneration and the work of Grace was little thought on or looked after. To omit their manner of expounding, by, *Raſhe & ſophe tebhoth*, *Gematria*, *Notericon*, *Atbaſh*, *Kabbalah* and ſuch wild kind of commenting as was or-

dinary among them: the beſt Divinity that was to be had with them, was but to inſtruct them in carnal rites, and to heigthen their Spirits to Legall performances. They would ſpeak and teach indeed concerning repentance and mortification and ſuch kind of Doctrines, but all was, to promote their owne Legall righteouſneſſe in ſuch things and actions the more: Their Divinity that they taught and learned was generally to this tenour. To build upon their birth priviledge from *Abraham*, *Mar.* 3. 9. To reſt in the Law, *Rom.* 2. 17. To rely upon their own works, *Mark.* 19. 20. *Luk.* 18. 11. *Gal.* 4. 21. and 5. 4. To care for no other faith but hiſtorical, *Iam.* 2. 19. To patter over prayers as efficacious *ex opere operato*, *Maym. in Tephillah.* To account the day of expiation, afflictions and their very death to bee expiatory. *Idem in Teſhubah.* To expect *Meſſias*, and undoubted happineſſe when hee came, &c. How was it imaginable that ever the Doctrine of the New birth ſhould be dreamed of among them, who looked for Salvation upon ſuch principles and terms as theſe? And therefore it is a ſcruple and *quære* not impertinently nor undeſervedly moved by ſome here, why *Chriſt* ſhould make ſuch a matter of *Nicodemus* his ignorance, in this point, ſince ſuch ignorance was *epidemicall* to the whole Nation, and none of their great Doctors euer dreamed of ſuch Doctrines. They could tell you of traditions about carnall rites, of curious and quaint explanations of the Law, & ſwimming notions and Cabaliſms to fil the brain, and they would exhort to a ſtrict ceremonious life to make up a ſelf righteouſneſſe, but the great things of Faith, Renovation, ſpiritualizedneſſe, and ſuch kind of Divinity as this, was a meer ſtranger in their Schools, not once heard of or looked after. Our Saviour therefore in preſſing *Nicodemus* ſo hard about this his ignorance, 1. would ſhew him the folly and ſillineſſe of that way of Divinity which was read among them, and which hee undertooke to teach, which was but as Mint, Anniſe and Cummin to the great things of the Law, droſs, traſh and nothing in compariſon of the ſound and ſaving doctrines of Salvation. 2. Hee would reprove him, as juſtly hee might, for daring to bee a teacher and leader of others, in things which concerned their ſouls, and eternall ſtate,

and

and yet himſelf knew not the chief, choiceſt and firſt doctrines that concerned the one or the other.

3. Theſe very doctrines that *Chriſt* is ſpeaking of to him, are ſo copiouſly and fully taught in the Old Teſtament, that a Student and expounder of the Old Teſtament, ſuch as *Nicodemus* took himſelf to bee, might deſervedly bee blamed, and did fall under a moſt juſt reproof, when hee proved ſo ignorant of them, and unſeen in them as hee ſhewed hee was. How Regeneration is taught in *Ezek.* 11. 19. and *Pſal.* 51. and other like Texts: and how a new birth by Baptiſm and the Spirit is taught in *Ezek.* 36. 25, 26. hee and the reſt of his Nation might have learned, but they had eyes and ſaw not, &c. It was not the deficiency of the Doctrines, but it was the blindneſſe of the Doctors, that was the cauſe that they were ſo ignorant of them.

4. If *Nicodemus* did queſtion only *de modo*, when hee ſaith, *How can theſe things be?* then that anſwer hath ſomething in it, which ſome doe give to this objection, which is, that he being a Doctor, might have collected the poſſibility of this matter, (for all it ſeemed ſo wonderfull) from the powerfull workes and miracles that hee read of in the Law: But it appeareth by the words of *Chriſt* in the next verſe, *Ye receive not our teſtimony*, that hee queſtioned, *de ipſa re*, or of the truth of the thing it ſelf.

Verſ. 11. *Wee ſpeak that wee doe know, &c.*

Here is firſt an oppoſition plainly ſet, between the ignorance of the Jewiſh Doctors, and their blindfold teaching they knew not what, (twitted and reproved in the verſe before, *Art thou a teacher and knoweſt not theſe things*, and ſpoken of 1 *Tim* 1. 7.) and between the Doctrine and glorious teaching of *Chriſt* and the other, then Miniſters of the Goſpel, who taught nothing but what they knew and underſtood. And there is alſo a ſecret inſinuation of that oppoſite or contrary carriage, which indeed being regarded either nakedly and ſingly, or as it lay in oppoſition (one kind of carriage to another) was exceeding ſtrange and wonderfull; and that was, that the Doctors of the Jews,

that taught for Divinity they knew not what, ſhould be beleeved, ſo much as they were, and that the preaching of *Chriſt* and his Diſciples, which taught nothing but what they knew and had ſeen, ſhould bee beleeved ſo little. Whereas this ſpeech is uttered by *Chriſt*, in the plurall number, *Wee ſpeak what wee know*, &c. it hath bred ſome debate among expoſitors how to underſtand and determine, when hee joineth with himſelfe in this word *Wee*: Some conceive, that hee meaneth himſelf, and the Prophets: others that hee meaneth himſelf and *John* the Baptiſt: others that hee intendeth himſelf only, though hee ſpeake plurally as of more: and ſome think that he meaneth himſelf, with the Father and the Holy Ghoſt. For the fixing of a ſetled and proper acceptation of the words, (though indeed any of theſe wayes, they make a fair and harmleſſe conſtruction) it is to be obſerved that there is a *we* and a *ye*, ſtand in oppoſition in the verſe, *we* teach, *ye* beleeve not, and they may help one to explaine another: When *Chriſt* ſaith *yee beleeve not*, or *yee receive not our teſtimony*, it doth not ſo naturally argue, that there was company that came with *Nicodemus*, and that *Chriſt* ſpeaketh to them, (as *Caietan* conceiveth) as it doth properly lye to be conſtrued, that *Chriſt* meaneth the whole fry of the *Phariſees*, and of the other Jewes that were carried away with their vain and fond opinions and traditions in matter of Religion, as oppoſite and contrarying the doctrine of the Goſpel: And as *Except yee bee born again*, verſ. 7. is but the ſame in ſenſe with *Except one be born again*, ver. 3. ſo are the *we* & the *ye*, in this verſe to be rendred in ſuch auother kind of conſtruction; and they mean but thus, The Goſpel is preached among you, and the doctrine of it, is of things certainly knowne, and throughly underſtood, but the people among you are ſo carried away with your Divinity, which is, you know not what, that this Doctrine becauſe ſo different from yours is not beleeved, and the teſtimony of it is not entertained: And ſo *we* the and the *ye* do not ſo punctually aim at any particular perſons of this contrary acting, as they doe at the very acting of theſe contrary things themſelves.

But if the *we* muſt be confined to any peculiar perſon or perſons

ſons, I ſhould underſtand it, of *Chriſt* himſelf, ſpeaking of himſelf in the plurall number, (as hee doth the like *Mark* 4. 30. when hee ſpeaketh of his preaching of the Goſpel, becauſe all that ſhould preach it, ſhould but preach his words) and ſo this *wee* is but *I and whoſoever ſhall preach theſe things*: and particularly the called Diſciples that were now preſent with him, may bee joyned with him in this word, and that not only becauſe they were to bee the eminent preachers of the Goſpell hereafter, but even becauſe as it may bee ſuppoſed they had begun in ſome ſort to doe ſo now: for though their deputation for that function were more viſible and punctuall afterward, yet can I not conceive them to bee altogether dumb & ſilent now in that matter, eſpecially ſince the very next ſtory tels us that *Chriſt* ſet them to baptize, verſ. 22. compared with chap. 4. 2. They had now bin with Chriſt neer upon half a yeer, ſeen his miracles, heard his Doctrine and never been from him, and therefore it is not imaginable but that they had learned exceeding much concerning *Chriſt* and the Goſpel, and it cannot bee conceived but they would be uttering and publiſhing thoſe things. And ſo the whole verſe may bee underſtood in much facility to this ſenſe. I and theſe my Diſciples that doe, and whoſoever ſhall preach theſe things of the kingdome of God, ſpeak things knowen, and tryed (not as your Doctors doe that teach, you know not what) and yet thou and the reſt of thy judgement and opinion will not intertain and beleeve our doctrine.

Chriſt and his Diſciples, had known and ſeen (he al-knowing, and they in experience,) the reality and truth of the New birth, and divers other myſteries of the Kingdom of God, but how is his taxation of the others unbeleef proper upon this ground; when they were as ignorant or knew as little that he and they had known and ſeen theſe things, as they were ignorant of the things themſelves?

Anſw. 1. Hee ſpeakes this in that ſtyle of oppoſition that was mentioned before: Yee are beleeved though ye teach yee know not what, and yet will not ye beleeve us that know and have ſeen what we teach.

2. Hee ſeemeth to allude to that that was taken for a com-

petent witneſſe, before any of the Iudicatories, (for hee is ſpeaking to one that was a Judge in the higheſt court) and that was this, that the witneſs *ſaw and knew the fact, Lev.* 5. 1. *And is a witneſſe, whether hee hath ſeen or known of it*: if hee ſpake upon certain knowledge or ſight, his witneſſe was intertained, but *wee ſpeak what wee know and teſtifie what wee have ſeen, but yee receive not our witneſſe.*

3. *Nicodemus* had confeſſed *Chriſts* miracles to bee moſt admirable and divine, and therefore *Chriſt* might very well conclude that hee would alſo give weight unto his words, and acknowledge the truth of this that hee ſpake, though he knew not the certainty of it upon his own knowledge and experience.

Verſ. 12. *If I have told you earthly things and yee beleeve not, &c.*

By *earthly things*, divers underſtand diverſly: Some conceive *Chriſts* ſpeech to look ſo farre back as to his diſcourſe with the people at *Jeruſalem* at the Paſſeover, about building up of the Temple in three dayes, and that his words doe reſult to this ſenſe, It is no wonder that thou doſt not beleeve this high myſterious doctrine of Regeneration, when the Jews could not entertain that more facil and plain doctrine of the Reſurrection of the *Meſſias* on the third day. Others retaining the ſame opinion that *heavenly and earthly things*, do ſignifie the difference of more ſublime & more facill doctrines, do expound it thus: If yee beleeve not theſe plain and firſt rudiments of the doctrine of the Goſpel, namely about regeneration, how will you beleeve thoſe high and ſublime myſteries, about the eternall generation of the Son, the proceſſion of the Holy Ghoſt, &c? But the moſt received conſtruction of theſe words is this, If yee beleeve not when I ſpeak to you in a plain and low ſtyle, and explain things by earthly compariſons, as *Gal.* 3. 15. How will you beleeve if I ſhould teach the great things of ſalvation, in their own abſtract and ſimple notions, *lingua Angelorum*, as *Grotius* expreſſeth it: (for דברה תורה כלשון בני אדם שיבינו השמעין as is the common

mon Rabbinick *Maxime*, *the Lord ſpeaketh in the Scripture in ſuch expreſſions as beſt ſuit with the capacitie of the hearers that they may underſtand*; for the ſimple abſtract doctrines of Divinity are too hard for dull apprehenſions.) *Chriſt* is diſcourſing with *Nicodemus* about the nature of *the kingdom of Heaven* or the Goſpel ſtate, Hee firſt teacheth him about denying of his birth priviledge from *Abraham*, and about the Doctrine of Baptiſm, by which a man is brought into that viſible Goſpel-State: And now, ſaith *Chriſt*, if you beleeve not when I tell you of the earthly things of the kingdome of Heaven, that is, thoſe things that are moſt viſible and apparent to be underſtood, how wil you beleeve if I ſhould ſpeak of the high things of the kingdome, the incarnation, righteouſneſſe by Faith, peace and joy in the Holy Ghoſt, &c?

Verſ. 13. *And no man hath aſcended up into Heaven, &c.*

To cleer the conjuncture of theſe words with the preceding, is of ſome difficulty, and that hath cauſed variety of gueſſes upon it: Some tie them, not to the laſt words of all, but to ſome that lye a great way off, namely to *Nicodemus* firſt words to our Saviour in verſe 2. Whereby hee ſheweth that hee took *Chriſt* onely for a Prophet. Now theſe words of this verſe, ſatisfie him (ſay they) againſt that bare opinion when *Chriſt* telleth him, that hee is not as the Prophets were, who indeed were ſent of God, but never were off the earth but lived continually upon it, but hee himſelf came down from Heaven, &c. Others that doe tye them to the very laſt words preceding, doe give them in this ſenſe and juncture: *How will you beleeve if I ſpeak unto you heavenly things?* And yet if I ſhould ſpeak ſuch things I deſerve to bee beleeved, becauſe I came down from Heaven; and though none ever preached ſuch things before mee, nor though I can produce no witneſſes with me of what I ſpeak, yet am I to be beleeved, becauſe though no man had been in Heaven, yet I have been there, for I came thence, &c. Others conceive that they fall in with the laſt words thus, that whereas in the former verſe, hee

hee had ſpoken of uttering heavenly things, hee comes on now and doth ſpeak of ſome ſuch things, as namely of his two natures in this verſe, and of Salvation by his paſſion and Faith in him, in the next: Other conjectures at this matter might bee alleadged which are ſeverally made, but they ſhall bee ſpared, and we will fall upon the words themſelves, and hearken after their meaning and connexion with the former by the obſervation of theſe three things.

1. That in all the words of *Chriſt* following, to the end of his ſpeech, *viz.* to verſe 22. his main aime is apparently this, namely to ſhew that hee is ſet up as the object of Faith, or he who is to bee beleeved, and to be beleeved in, and by beleeving in whom everlaſting life is to bee obtained, as this ſcope is moſt plain in verſe 14,15,16.18.

2. That by the phraſe, *No man hath aſcended*, his meaning is, *No man can aſcend* into Heaven, as *No man hath ſeen God at any time*, *Joh.*1. 18. meaneth *No man hath ſeen him, or can ſee him*; 1 *Tim.* 6.16. *Who hath known the mind of the Lord*, *Rom.* 11. 34. meaneth his wayes are unſearchable, and his Judgements paſt finding out, ver.33. and who can know them &c.

3. That, *Aſcending into Heaven* is intended to the ſame purpoſe and ſenſe with that in *Deut.* 30. 12. that is, who ſhall aſcend into Heaven to fetch the knowledge of the word from thence, or the Doctrine of the Goſpel, the word of Faith, *Rom* 10.6,7,8.

And ſo upon the obſervation of theſe three things thus laid down, the connexion of this verſe that wee have in hand with the former, and the ſenſe of it in its ſelf doth eaſily and evidently ariſe to this ſenſe. Yee beleeve not when I ſpeak to you but the familiar and viſible things of *the kingdome of Heaven*, and how then will you beleeve if I ſhould ſpeak of the higheſt and moſt heavenly myſteries? of it And yet from me alone are thoſe things to be learned and known, for none can goe up to Heaven to fetch the knowledge of them from thence, but I came down from Heaven to reveal the will of God, and to declare the Doctrine and Myſteries of Salvation: and therefore if you beleeve not what I ſpeak unto you, you will never attain to the knowledge of the things of *the king-*

kingdome of Heaven. And thus doth Christ taxe *Nicodemus* and the Jews for a double unbeleef: 1. as in reference to him the Teacher, whom they beleeved not, though he alone was hee, who could and who was come, to teach and reveal the great mysteries of the Gospel: 2. as in reference to the things now taught, which they beleeved not though they were the most visible and facill things of *the kingdom of Heaven*: And withall hee holdeth out unto them a double instruction, 1. that they should beleeve him about these heavenly things becaus hee came down from heaven: And 2. that if they would not beleeve him in these things, they must never expect to know them, for none could goe up to heaven to fetch them thence: The very same thing in sense with that in chap. 1, 18.

Sect. *But hee that came down from Heaven.*

Here doth *Christ* speak one of those ἀπορρήτα spoken of in the verse preceding, a most heavenly point of the doctrine of the *kingdom of Heaven*, and that is, about his own incarnation: and hee doth cleerly shew the distinction of his two natures in one person: his humane nature intimated in the title *The Son of man*: the divine nature, in that hee saith *hee came down from Heauen*: and the union of these two, when he saith that *the Son of man is in Heaven.*

Now *Christ* is said to come down from heaven, as *Joh.* 6. 51. first, to intimate his Divine nature, and to shew that hee was more then a meer man: and so the Apostle interprets and applyes the phrase, 1 *Cor.* 15. 47. *The first man is of the earth earthy, The second man is the Lord from Heaven*: And so likewise, when it is said of *Christ* that hee was the *Manna that came down from Heaven*, *Joh.* 6. 58. it sheweth and meaneth that he was a bread of a more high and eminent nature then the *Manna* that the *Israelites* ate in the wilderness, and yet that was rained from Heaven too, *Neh.* 9. 15. but *Heaven* here and in that place admitteth of a differing construction: Secondly, It is the usuall speech of Scripture, when it is relating the appearing of any of the persons in the Trinity in a visible evidence,

to ſay that *God came down*, *Exod.* 3. 8. *Exod.* 19. 18. the Holy Ghoſt came down, *Luk.* 3. 22. &c. And ſo may it bee uſed of *Chriſt* in humane fleſh; when the Son of God appeared ſo viſibly amongſt men, as that hee converſed with them in their own nature, it may very ſignificantly bee ſaid of him that *he came down from Heaven*: Not that the Godhead can change places, which filleth all things, nor that *Chriſt* brought his humane nature locally out of heaven, as hath beene erred by ſome, nor yet only becauſe hee was conceived by the Holy Ghoſt, as it is conſtrued by others, but becauſe he being the inviſible God did appear viſibly and in humane nature among the Sons of men.

Sect. *The Son of man which is in Heaven.*

HEre is the truth and reallty aſſerted both of his manhood and his Godhead, his manhood, in that he is called *The Son of man*: His Godhead in that he is ſaid *to bee in Heaven*: And this doth not onely confute thoſe Hereſies that have maintained, that either *Chriſt* had not a reall humane body, or that hee had not a reall humane ſoul, or that hee conſiſted not of two diſtinct natures, or that he was two diſtinct perſons, but this doth alſo ſet a plain and large difference between the appearing of Angels in humane ſhapes, and the appearing of *Chriſt* in humane fleſh: They were indeed in the ſhape of men, but they were not *the ſons of men*, but *Chriſt* was: they when they were apparent upon earth in ſuch ſhapes were not then in heaven, but he was.

Now how the Son of man may bee ſaid to bee *in Heaven*, whileſt hee was now ſpeaking to *Nicodemus* on Earth, may bee reſolved with a double anſwer. 1. Becauſe his converſation all the while hee was upon the earth was intirely in heaven: For ſo is the converſation of the Saints of God on Earth ſaid to bee, *Phil.* 3. 20. *Et quanto magis Chriſti qui ſemper inſpexerit Patris intima? and how much more*, ſaith *Grotius*, *was the converſation of Chriſt there, who alwayes beheld the very boſome of the Father?* as *Joh.* 1. 18. And ſo doth *Cajetan* underſtand it, that *Chriſts* humane ſoule did enjoy the beatificall viſion of God conti-

continually, and therefore he may well be ſaid to be in heaven even whileſt he was on earth.

But 2. this may properly bee underſtood *per communicationem idiomatum* as Divines expreſſe it, that is in ſuch a ſenſe as the Scripture intends, when it applyes the ſeverall properties of the two diſtinct natures *in Chriſt*, indifferently to the whole perſon: For the underſtanding of which and for the conſtruing of this and divers other places of this nature, theſe things may be taken into conſideration.

1. That as in the bleſſed Trinity there is diſtinction of perſons but not diſtinction of natures, ſo on the contrary, in our bleſſed Saviour there is diſtinction of natures, but not diſtinction of perſons: His divine nature one thing, his humane another, but the perſon but one; as in in the conſtitution and being of our ſelves, the ſoule is one thing and the body another, and yet they conſtitute and make up but one man.

2. That theſe two diſtinct natures in our Saviour had their diſtinct and ſeverall properties which were not communicable from the one to the other eſſentially, as the manhood did not riſe to infinity like the Godhead, nor to thoſe properties that are eſſentiall to infinitie: nor the Godhead deſcend to infirmity like the manhood, nor to thoſe properties that are eſſentiall to the infirmity of manhood.

3. That though there were in *Chriſt* theſe really diſtinct natures, and really diſtinct properties of theſe natures, yet in regard of their union in his own perſon, the Scripture doth not ſeldome ſpeak of theſe properties indifferently without reſtriction of them to the one nature or the other.

4. That when it doth ſo ſpeak of them, it doth it not *in abſtracto*, as aſcribing the properties of the Godhead to the manhood, or of the manhopd to the Godhead: but *in concreto*, and in reference to the whole perſon, as aſcribing the properties of the one nature, not to the other, but to him that carried the other nature and under the title that related to that nature: As it is never ſaid, that the glorious Godhead was crucified, for that is little ſhort of blaſphemy, and that were to aſcribe to the divine nature a property or infirmity of the humane which

it is utterly uncapable of, but it is ſaid that *the Lord of Glory was crucified:* applying the property of the manhood not to the Godhead, but to the perſon that was God, and under that title that refers to the Godhead, as meaning that hee *that was the Lord of Glory, was crucified:* So it were neer blaſphemous to ſay that the Godhead with its own bloud did purchaſe the Church: but it is divinely ſaid, that *God with his own bloud did purchaſe it, Act.* 20.28. To have and to ſhed its bloud was proper only to the manhood, and not to the Godhead, and yet it is aſcribed, not to the Godhead in the abſtract, but perſonally and in *concreto*, to him that was God. And according to this ſenſe is this place in hand to bee underſtood. *The Son of man which is in heaven*: Hee ſaith not *the manhood which is in heaven*, for that was not there till *Chriſt* aſcended bodily, but hee meaneth, that hee that was man or the *Son of man*, was alſo in heaven whileſt he was talking with *Nicodemus* upon earth.

Verſ. 14. *And as Moſes lifted up the Serpent in the Wilderneſſe, &c.*

In the former verſe *Chriſt* ſheweth that hee is to be beleeved, becauſe none could fetch the heavenly doctrine of *the kingdom of heaven* from heaven but himſelf: In this verſe and forward hee ſheweth that hee is to bee beleeved in, and that not onely the beleeving him was to bee the ground of knowledge, but that beleeving in him is the only way of Salvation: And this doctrine hee illuſtrates by that type of the brazen Serpent in the wilderneſſe, where the very looking upon the Serpent lifted up, was healing to any that were ſtung, nay as the Rabbins upon that ſtory will have it, to any that was wounded or hurt by any beaſt whatſoever. The ſtory is in *Num.* 21. and the occurence was in the laſt year of their travail in the wildernes; and the biting of the fiery Serpent was the laſt viſible meanes that God uſed for the cutting off of the remnant of that Generation upon which he had paſſed a decree and ſworn in his wrath that they ſhould not enter into his reſt: For wee have no more related of them til they be paſſed over the river *Zared*, but

but only that they removed to *Oboth*, to *Iie Abarim*, and ſo over that River, *Num.* 21. 10,11,12. And by that time, all the Generation of the men of War were conſumed, as the Lord had ſworn, *Deut.* 2. 14. And this miracle wrought in the matter of the Brazen Serpent was the laſt miracle that was done in the hand of *Moſes* whileſt he lived; And ſo his firſt and laſt miracle was about ſerpents, compare *Exod.* 4. 3.

That *Chriſt* when he ſpeaketh here of *his lifting up*, intendeth his being lift up upon his croſſe, is apparent, not only out of *Joh.* 8. 28. and *Joh.* 12. 32,33. where the ſame expreſſion is uſed, cleerly to that ſenſe, but alſo out of this very compariſon that he doth propoſe, from the Brazen Serpent, for hee ſaith as that was lift up, ſo muſt hee be lift up: now that was lift up על חנם. which *R. Sol.* interprets על הכלונס *upon a pole*, or upon a poſt, and ſo is *Chriſts* lifting up here to be underſtood, upon his Croſſe.

It is the generall obſervation of the Jews upon that ſtory שעשו מעשה נחש שהציאו לשון רע *that they were plagued by Serpents, becauſe they had done the actions of the old Serpent in uſing an evill tongue, againſt God, and Moſes, and Manna*: R. Tanch: and Baal Turim, &c. *Let the Serpent come (ſaith God) who was curſed for an evill tongue, and be avenged on them for their evill tongue, R. Solomon.* How ever there was ſuch a parallel betwixt their preſent ſin, and the old ſin of the Serpent, certainly there is a moſt ſweet Harmony and parallel between the manner of their cure, and the fruit of *Chriſt* crucified. The Brazen Serpent was lifted up, ſo, ſo was *Chriſt*: that was the likeneſſe of a curſed creature, ſo *Chriſt* in the likeneſſe of ſinfull fleſh was made a curſe for us, that by Faith in him we might be cured of the wounds given us of the ſpirituall Serpent, as theſe by looking upon that were healed of the venemous bitings of thoſe corporall ones: what a doctrine of faith was in that ſtory and occurrence? The Talmud in *Roſh haſhanah* applyes it thus. *What? could that Serpent kill or recover? But at what time Iſrael looked upward and humbled their hearts before their Father which is in Heaven, they were healed, but if not, they were brought low*: Per. 3.

Verſ. 15. *That whoſoever beleeveth in him, &c.*

This is a new and ſtrange doctrine to *Nicodemus*, to heare of obtaining everlaſting life by beleeving in another, whereas hee had been taught all his life, to expect it by the works of the Law and by performances of his own: But for this, *Chriſt* giveth him ſo plain a demonſtration and argument from that ſtory and effect of looking upon the Brazen Serpent, that he cannot find wherewithall to gainſay it: And ſo is the other part of *Chriſts* doctrine ſomewhat new to *Nicodemus* alſo, to hear tell of *whoſoever beleeving ſhould obtain Salvation*, and that *God did ſo love the world* that hee gives his only Son, &c. For he had dreamed with the reſt of the Nation, of Salvation only belonging to the Jews, and of the *Meſſias* only coming to the Jews: and as for the reſt of the world that it was utterly unregarded and neglected of God, and the people of the Nations but dogs and ſwine.

Verſ. 16. *For God ſo loved the World.*

Some Expoſitors are of a mind that theſe are the words of the Evangeliſt and not a continuation of the Speech of our Saviour; which is not much material, whether they be apprehended for the words of the one or of the other: but they appear rather to bee a continuation of our Saviours ſpeech, their connexion with the words before is ſo cloſe, and their ſenſe ſo neer, and making up the ſenſe of the former. The verſe calls for a hearty meditation upon it, rather then for a verball explication of it: for as there is no difficulty in the words, but their ſenſe is eaſily underſtood, ſo is there abundance of ſweetneſſe in their ſenſe, which doth deſerve and may require our ſerious and feeling thoughts and meditations: If any one will find a knot in a bulruſh, and thinkes hath found a ground for the opinion of univerſall re-
demp- long; let this ſame Evangeliſt give him an anſwer
ſeth all 2. 2. where he plainly ſhews that *the world* is not
out of 1 Joh. to

to be underſtood *de omnibus & ſingulis* of all and every ſingular perſon in the world, but of all Nations, and that the Gentiles come within the compaſſe of *Chriſts* reconciliation for ſin, as well as the Jews: And our Saviour uſeth the word here the rather, that by the full ſenſe of it hee might meet with the various miſpriſions and miſconceptions of *Nicodemus* and the reſt of the Nation, about theſe matters that were in diſcourſe: They conceived that the Lord only loved that Nation and none elſe, that the *Meſſiah* ſhould only come for the good of that Nation and none elſe, nay that he ſhould deſtroy other Nations for the advancement of that Nation alone; but *Chriſt* informeth him here, that *God loved the world*, the Gentiles as well as the Jewes, that he gave his only begotten Son to *the world*, to the Gentiles as well as to the Jews, & that God ſent not his Son *Meſſias* into the world to deſtroy and condemn it, but that it might be ſaved, the Gentiles as well as the Jewiſh Nation.

Verſ. 18. *Hee that beleeveth not is condemned already.*

Not that every one that heareth the Goſpel, and at preſent beleeveth not, is irrevocably damned, (for he that beleeveth not now, may yet beleeve hereafter and be ſaved) but 1. He that beleeveth not in *Chriſt* is yet in the State of Damnation, for out of Chriſt, out of Salvation. And 2. hee is already *judged* (for ſo the Greek word is) as deſerving damnation, and one that ſhall fal into it if he continue in his unbeleef, not only by God, but even by the thing it ſelf: for hee that will not beleeve in the only begotten Son of God, and that will chooſe darkneſſe rather then light, *ex reipſa* he is already judged, convicted and condemned, as not only out of the way of Salvation, but as deſerving to bee damned, and ſo ſhall bee, if hee thus continue: Theſe are the two emphaticall things in this ſpeech of our Saviour that aggravate the unbeleef and that juſtifie the condemnation of the Unbeleever. 1. *Becauſe hee beleeves not in the Son of God*: And 2. *Becauſe light came into the world, and men choſe darkneſſe rather then light*: If we apply

ply the ſpeech to the times in which *Chriſt* appeared, here was the condemnation of the unbeleeving Jews, that they would take upon them to beleeve *Moſes* and the Prophets, and yet they would not beleeve him that ſent them: nay they would beleeve their own fooliſh Doctors and traditions, and any one that came among them in his own name, and yet they would not beleeve in the name of *the Son of God*: They walked in a double darknes, as namely not only in a want of the guidance of the ſpirit of Prophecy and of faithfull Teachers, but alſo in the leading of moſt blind guides, and of moſt dark Doctors, and yet when Light it ſelf came among them, they loved and imbraced this darkneſs, and refuſed the Light. And much in the like kind may the matter be applyed to unbeleevers of what time ſo ever.

Verſ. 21. *But he that doth truth, &c.*

As there is an oppoſition here of *light* and *darkneſſe*, that is of the truth and error, of a true doctrine and falſe, (for ſo it is apparent enough that the terms are to be underſtood) ſo is there an oppoſition of *doing evill*, and *doing the truth*: and the one may the better bee underſtood by the other, φαῦλα πράσσειν which is the phraſe uſed here, and ἁμαρτίαν ποιεῖν which phraſe is uſed by this ſame Evangeliſt 1 *Joh.* 3. 8. doth not nakedly ſignifie *to ſin*, for the Saints of God doe ſin, *Jam.* 3. 2. 1 *Kings* 8. 46. and cannot doe otherwiſe, *Rom.* 7. 15. 17, 18. & yet *John* ſaith, that whoſoever is born of God, ἁμαρτίαν οὐ ποιεῖ 1 *Joh.* 3. 9. but theſe phraſes to *do evill* and *commit ſin*, do ſignifie a ſetting of a mans ſelf to doe evill, *Dare operam peccato*, as *Beza* tranſlates it: ſo on the contrary *To doe truth* is *dare operam veritati*, as he alſo renders it here, when a mans bent and deſire is to doe uprightly: when gracious deſires of doing truth and uprightneſſe lie in the bottom, though the ſcum of many failings ſwim aloft in heart: when to will is preſent, as *Rom.* 7. 18. and when the mind is to ſerve the Law of God, as *Rom.* 7. 25. whoſoever is ſo compoſed declineth not the light, but delighteth to come to it, and to the touchſtone of the truth that his works may be made manifeſt.

Sect.

Sect. *That they are wrought in God.*

THat is, either by the power of God, for ſo the particle *ἐν* may import, which very commonly ſignifieth *By*, as might be exemplified numerouſly, or *In God*, is as much as to ſay, as *in the way* or *fear of God*: as *to marry in the Lord*, 1 *Cor.* 7. 39. is to marry in his way or according to his will: and to *dye in the Lord*, *Rev.* 14. 13. is to dye in his feare, or in his acceptance.

And thus hath Chriſt opened to *Nicodemus* the great Doctrines of the new birth Baptiſm, free Grace, Faith, obedience, and the love of the Truth: and made him a Diſciple, as appears *Joh.* 19. 39. and yet hee keeps his place and ranke in the *Sanhedrin*, and there doth what good offices hee can, *Joh.* 7. 50.

Verſ. 22. *After theſe things came Jeſus and his Diſciples into the Countrey of Judea, &c.*

It is not determinable, in what part of *Judea*, Chriſt fixed, and made his abode, nor indeed is it, whether he fixed in any one place, or removed up and down here and there in the countrey; It appeareth by the ſtory in the following chapter, that when he had occaſion to ſet for *Galilee*, hee was then in ſuch a part of *Judea*, as that his next way thither, was to go through or cloſe by the City of *Samaria*: and ſo it ſeemeth that he was in that part of *Judea* that lay Northward of *Jeruſalem*: *Gibeon* lay much upon that point of the compaſſe, and the waters there might be a very fit conveniency for his baptizing, ſee 2 *Sam.* 2. 13.

Sect. *And there hee tarried and Baptized.*

YEt *Jeſus himſelf brptized not, but his Diſciples*, chap. 4. 2. It is ordinary both in Scripture phraſe and in other languages, to aſcribe that as done by a man himſelf, that is done by another at his appointment, as *Act.* 7. 21. *Pharaohs* daughter is ſaid to nurſe *Moſes*, 2 *King.* 6. and 7. *Solomon* is ſaid to build

the Temple and his own houſe, 1 *Sam.* 26. 11, 12. 14. *David tooke the Spear and cruſe:* meaning *Abiſhai* by *Davids* appointment: 2 *King.* 22. 16. *The Book which the King of Iudah hath read,* that is, *which they have read before him,* as 2 *Chron.* 34. 24. explaines it, &c.

Ieſus himſelf baptizeth not, 1. becauſe hee was not ſent ſo much to Baptize as to preach, as *aPul* alſo ſaith of himſelfe, 1 *Cor.* 1. 17. 2. Becauſe it might have been taken as a thing ſomething improper, for *Chriſt* to have baptized in his owne name. 3. The baptizing that was moſt proper for *Chriſt* to uſe, was not with water, but with the Holy Ghoſt, *Act.* 1. 5. 4. Becauſe hee would prevent all quarrellings and diſputes among men about their Baptiſm, which might have riſen, if ſome had been baptized by *Chriſt*, and others only by his Diſciples.

It is no doubt but theſe Diſciples of *Chriſt* that baptized others, were baptized themſelves: Now who baptized them? Not *Chriſt*, for he Baptized none; but they were baptized by *Iohn* the Baptiſt, for it is apparent that ſome of them were baptized by him, *Iob.* 1. 35. 37. 40. and that teacheth us alſo to judge ſo of the reſt. And by this very thing it is evident, that the Baptiſm of *Iohn* and the Baptiſm of the Apoſtles was but one and the ſame whatſoever the Schoolmen have ſaid to the contrary, unleſſe the Diſciples baptized others with a better Baptiſm then they themſelves were baptized with.

Obſerve that the adminiſtration of the Ordinances of *Chriſt* by his Miniſters, according to his inſtitution, is as his owne work: The Diſciples baptizing is called his baptizing.

Verſ. 23. *And Iohn alſo was Baptizing.*

His Sun is now ere long to ſet, and the Evangeliſt here giveth you account of his laſt actions and Miniſtery whileſt he was abroad and at his liberty. If his impriſonment were but a little before *Chriſts* departure into *Galilee*, mentioned in the next chapter, as it is like it was, he had been a publick preacher and baptizing neer upon twenty months.

Sect.

Sect. *In Ænon neer Salim, &c.*

1. I cannot hold that this *Salim* was a City neer *Sichem*, as the most general opinion doth from *Gen.* 33.18. where the Lxx. and divers others, render as our *English* doth. *And Jacob came to Salem a City of Sichem*: For 1. it is *Salem* there, and not *Salim*. 2. It may be as well, and is generally by the Jewes rendred, *Jacob come safe to the City Sichem*: for till then he had no miscarriage in his family, as hee had afterward. 3. The Scripture in all the Chorography of *Ephraim*, never nameth any such place as *Salim*. 4. The ground that *Jacob* bought, *Gen.* 33.19. was before *Sichem*, and not before a *Shalem*, *Joh.* 4. vers. 5, 6. &c. 5. If *Salim* and *Ænon* were neer *Sichem*, they were in *Samaria*: and what had *John* to do among the *Samaritans*? see *Mat.* 10.5. & 15.24.

2. *Salim* and *Ænon* appeare to be on this side *Jordan* westward; from v. 26. *They came to John and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou bare'st witnesse, behold he baptizeth, &c.* Now 1. *Bethabara beyond Iordan* was the only place that the *Evangelist* had mentioned before, of *Johns* Baptizing, and he speaketh according to his own story: and so in cha. 10.40. he calleth it the place *where John first baptized*: speaking still according to his own story, for that was the first place that he had named. And 2. at *Bethabara* had *John* pointed out *Christ* and borne witnesse to him, so that Disciples there began first to follow him: therefore it appeareth by their speech that came to *Iohn*, ver. 26. that *Bethabara* and *Ænon* were on the two severall sides of *Iordan*, *Bethabara* beyond, and *Ænon* on this side.

3. I should as soon look for *Ænon* and *Salim* in *Galilee*, as in any other place that I have found mentioned by those that expounded this place: For 1. since *Christ* was first to appear in *Galilee*, why should not his forerunner appear there also before him? How much more proper is it to hold, that as *John* baptized in *Iudee*, and there *Christ* was baptized of him, & in *Perea*, or beyond *Iordan*, and there *Christ* was pointed out by him, so that also he baptized in *Galilee*, and there *Christ* succeeded him; then of all places to let him misse *Galilee*, where *Christ* did first shew himself? How could *Herod* (whose residence and place was in *Galilee*) and *John* come into so great converse and acquaintance, as the Gospell giveth evidence they did, *Mark* 6.20. if *John* resided not in *Galilee* as well as *Herod*? 3. The Septuagint mention a *Salim* in *Galilee* in the Tribe of *Issachar*, *Iosh.* 19.22. differing indeed from the Hebrew Text, but

naming the place (as may be supposed), as it was called in their time, as the *Chaldee Paraphr.* also use to do: *Shaalim*, in 1 *Sam.* 9. 4. in some Editions of the Septuagint is written *Saalim*, which whether it may not be the same with their *Salim* in *Iosh.* 19. 22. and whether the Evangelist here refer not to that word and place, I leave it to be discussed by others: and whether *Ænon* in the Septuagint, in *Iosh.* 15. 61. can be to our purpose here.

4. There is one stumbling block lyes in the way of this mine opinion (which holds *Ænon* and *Salim* to be in *Galilee*) and that is, in that *Iosephus* saith, ὁ μὲν ὑποψίᾳ τῇ Ἡρώδου δέσμιος εἰς τὸν Μαχαιροῦντα πεμφθεὶς. *Iohn Baptist upon Herods suspition was sent Prisoner to Macherus, Antiq.* 18. *lib.* 7. Now *Macherus* Castle was in *Peræa*, or beyond *Iordan* on the North-east part of that Country, and confining upon *Arabia*, (which was a great distance from *Galilee*,) as the same Authour averreth, *De Bel: lib:* 3. *cap:* 4. to which scruple satisfaction may be given also from the same Aurhor: For it appeareth by him, that the pretence of *Herods* imprisoning *Iohn*, was, fear of innovation in regard of the peoples high esteem of him, though the true cause indeed was about *Herodias*: That *Macherus* was a frontier garrison between the territory of *Herod*, (for he had land there, though so far from *Galilee*, but upon what title, here is not a place to iusist to shew) and of his Father in Law *Aretas* King of *Arabia*, whose daughter he put away when hee tooke *Herodias*, upon which occasion there was long and sad war betwixt *Aretas* and him: therefore that he might secure *Iohn* far enough from the people amongst whom hee had so high repute, and sure enough from rescue, & tumult about him, he got him into that strong hold so remote: and whether he lay not there with his Army, when *Iohn* was beheaded, it will be a more seasonable place to examin at the story of his beheading, when the Lord shal bring us thither.

5. I should rather take *Ænon* for the name of some large and spacious compass of ground, full of fresh springs and waters, then for any one particular town, river or City. As *Sharon* was a large champaign from שרה *to let loose*, because of the cattell turned out there: and *Lebanon* was a large hilly country from לבן *To hee white*, because of the snows that lay upon it: so seemeth *Ænon* to meane a fountainous place, or some compass of ground full of springs from עין *a fountain*. And so the words *there were many waters there*, may bee construed as giving the Etymology of the word *Ænon*; *Iohn* was baptizing in *Ænon*, a place so called because

acuſe there were many waters there. (There is mention of *Abel Majim*, or *The plain of waters*, a part of *Galilee*, 2 *Chron.* 16.4.) And ſuch another manner of ſpeech is that in 2 *Chron.* 20.26. *They aſſembled in the valley of Berachah, for there they bleſſed the Lord: i. e.* the valley ſo called becauſe they bleſſed the Lord there.

Now becauſe this text, is commonly alledged for the proof of dipping in Baptiſm, and the words *Becauſe there was much water*, expounded as giving the reaſon, rather of his baptizing there, then giving the Etymology of the word, as that *John* could not baptize, but where there was much water, for the dipping of the many people that came unto him; It may not be amiſs a little to look upon the words with reference to ſuch a conſtruction, and to examine 1. what was the manner of baptizing among the Jews, before *John Baptiſt* came. And 2. how far the Baptiſt did imitate them in their manner.

Concerning the firſt: Wee obſerved upon the firſt chapter of this Goſpel of *John* at ver. 25. that the rite of baptizing was in uſe amongſt the Jews, and for that very end, that it is amongſt us, namely for admiſſion of perſons into the Church, many years before the Goſpel began to be preached, or *Iohn Baptiſt* appeared, & this was ſhewed from the Jews own writings and teſtimonies, though they be enemies to our baptiſm: And now it may not be impertinent, from the ſame Authours, to give ſome account of the manner of the adminiſtration of that rite amongſt them, or in what manner they uſed to baptize.

Towards that, we muſt firſt take up that traditionall maxime, mentioned by *Maymony*, in *Iſſure Biah*, *per.* 13. במקוה שכשר טבילה נדה שם מטבילים את החרים: *In ſuch a gathering of waters, as is fit for the waſhing of a woman from her ſeparation, there they baptize Proſelytes.* Now the waters fit for ſuch a waſhing they deſcribe thus: *A man that had an iſſue, was not purified but in a Fountain, but a woman that had an iſſue, and al other unclean perſons, or things were waſhed in a gathering of waters. For this was the law, that in any waters that are gathered together, they waſh in, as it is ſaid, A gathering of waters, even in any place: Now it muſt be ſo, that there be therein ſo much water, as amounts to the waſhing of the whole body of a man at one dipping. The wiſe men have meaſured this proportion to be a cubit ſquare, three cubits deep. And this meaſure contained forty ſeahs of water.* Id.

in Mikvaoth per. 1. & 4. & Talm. in Mikvaoth. per. 2. & 3. &c.

As for the manner of their waſhing it was thus. כל טובל צריך שיטבול כל גופו כשהוא ערום בבת אחת. *Every one that was waſhed or baptized muſt dip his whole body as he was naked, at one time. And whereſoever in the Law, waſhing of the fleſh or waſhing of garments is ſpoken of, it is no other then waſhing of the whole body: For if a man ſhall waſh himſelf all over, the tip of his little finger only excepted, he is yet in his uncleanneſſe: And if hee be a man of much hair, hee muſt dip all the hair of his head, for that is as his body. And though they were in their cloaths, yet their waſhing was good, becauſe the water went through them and they hindred it not,* Maym. ubi ſupr.

Now when there came a Proſelyte or a Proſelyteſſe to be admitted into the Iews Church and Religion, they enquired of them whether they entred not into that Religion, for riches, or preferment, or fear. And of a man they inquired, whether hee had not ſet his eyes upon ſome maid of Iſrael, and of a woman, whether ſhee had not ſet her eyes upon ſome young man of Iſrael: And if no ſuch matter were found out, then they acquainted them with the weight of the yoke of the Law, and the labour of performing it. If they ſaw that they came out of love to the Law, they receive them as it is ſaid, When ſhe ſaw that ſhe was ſtedfaſtly minded to go with her, then ſhee left ſpeaking unto her. Ruth 1.18.

When they receive a proſelyte of righteouſneſſe, and have enquired of him, and find none of the cauſes mentioned, they ſay unto him, What ſaweſt thou that cauſed thee to become a Proſelyte? *Knoweſt thou not that Iſrael is at this time poore and oppreſſed, and many calamities are upon them? If hee ſay I know it: I am one unworthy; They receive him out of hand, and acquaint him with the fundamentalls of the Law, namely the Unity of the Godhead, and the prohibition of Idolatry, and they are large in diſcourſe upon this matter. Then they rehearſe to him ſome of the leſſe and ſome of the greater commandements in the Law, but they are not large upon that. Then they doe acquaint him with the fault of a mans gathering what he had left, Deut 24.19. and the corner of the field, Lev. 23.22. and about the ſecond tithing.*

Alſo they acquaint him with the penalties of the Law, ſaying thus to him: Know that before thou comeſt into this Law, if thou ateſt fat, thou waſt not puniſhed with cutting off, & if thou didſt prophane the ſabbath, thou was not puniſhed with ſtoning: but now after thou art proſelyted, if thou eateſt fat, thou muſt be puniſhed with cutting off, and if thou pro-

phaneſt

phaneſt the Sabbath, thou muſt bee ſtoned. And they adde no more, for they are not too punctuall with him, leſt it cauſe him to ſtart and decline from the good way to the bad: For at the firſt, they draw not a man but with gentle words, as it is ſaid, With the cords of a man will I draw them. Therefore as they acquaint him with the penalties of the commandement, ſo they acquaint him with the reward thereof, and ſhew him that by keeping of theſe commandements hee ſhall obtaine the life of the world to come: and that there is no perfect righteous man, but hee that knoweth theſe commandements and doth them.

Moreover they ſay unto him, Know thou that the world to come, is not reſerved but for the righteous, that is, for Iſrael: And therefore though thou ſee Iſrael in affliction in this world, yet there is good laid up for them: for they cannot receive much in this world among the Nations, leſt their heart ſhould bee lifted up, and ſo they erre and ſpoil their reward in the world to come, as it is ſaid, Ieſurun waxed fat and kicked. Nor doth the bleſſed God bring upon them much vengeance leſt they ſhould periſh: for all Nations ſhall fail, but they ſhall remain. And upon this matter they diſcourſe largely to make him to love the Commandements. If he turne backe and will not imbrace them, hee goes his way: but if hee imbrace them they delay him not but circumciſe him out right. And if hee were circumciſed before, (as *Iſhmaelites* and *Midianites* and other children of *Abraham* were) *they fetch from him a drop of the bloud of the Covenant, & they ſtayed for him til he was perfectly whole, and then they baptized him. And the Triumviri* (or the three) *ſtand by him, and tell him of ſome of the great and ſmall Commandements a ſecond time over, as hee ſtandeth in the water. And if it bee a woman, women ſet her in the water up to the neck, and the Iudges* (the Triumviri) *ſtand at diſtance, and tel her of ſome of the ſmal and great Commandements, while ſhe ſtandeth in the water, and there ſhee dippeth herſelfe forward: Then they turne their faces and goe away leſt they ſhould ſee her as ſhee commeth forth of the water.* So the *Babylon Talmud in Iebamoth per. 4. & Maym. in Iſſure Biah, per* 14.

Thus was the uſe and manner of baptizing among the Jews, before the Goſpel, with which if wee come to compare the Baptiſm of *Iohn*, we ſhall find them agreeing in theſe particulars.

1. The Jews baptized onely thoſe that turned to them from

Heatheniſm and became proſelytes: they baptized not Jewes who were born and brought up in the Jewiſh Religion, but only thoſe who were and had been alwayes ſtrangers from it, and were now come unto it: And herein the Baptiſme of *Iohn* and of the Apoſtles in the New Teſtament did agree with them: for thoſe that they baptized, were ſuch as had beene born and brought up either in Judaiſm or Heatheniſm, and they did induct them by Baptiſm into a new Religion. For though Judaiſm was not ſo vaſtly different from the tenor of the Goſpell as Heatheniſme was, yet was it ſo farre different, both in regard of the Ceremoniouſneſſe as alſo of the Legall righteouſneſs and traditions that the Nation ſtood upon, that the Goſpel and it were two ſeverall Religions and Profeſſions.

2. Thoſe of age that the Jewes baptized were taught and inſtructed before their Baptiſme, in the grounds of their Religion, and in the concernment and import of the thing that they went about: And herein did *Iohn* the Baptiſt and the Apoſtles agree with their cuſtome: for they firſt taught, and then baptized, as dealing with perſons of yeares and underſtanding, and which had been brought up in another Religion: But the Jewes alſo baptized children and infants, that were not capable of inſtruction, namely a Proſelytes little children as well as himſelfe; and what reaſon can bee ſhewed why *Iohn* and the Apoſtles did not the like? eſpecially when it is expreſly ſaid, that ſuch and ſuch were baptized and their whole houſe: I am ſure the Hebrewes would conſtrue little children to bee in the number; and why wee ſhould not doe ſo too, there is no reaſon nor ground that can be given.

3. Baptiſm was not adminiſtred among the Jewes, by any whomſoever, but only by men of ſome authority, and in orders, and appointed thereunto: A *Beth din* or Conſiſtory or *triumvirate*, was orderly and properly to adminiſter it, and not every one that would take it upon him: So alſo was the adminiſtration of this Ordinance in the New Teſtament, by miniſteriall men, and men appointed and impowered for ſuch a work. For Mechanicks, and private men to baptize, wanteth the warrant and example, both of Scripture and Antiquity.

4. The

4. The Baptism of the Jews was, by dipping, as is apparent by the Records alledged: and herein, how farre the manner of baptizing in the New Testament went along with them, may bee some question. There are some passages that seeme to carry a colour of conformity of the one to the other: as *Mat.* 3:6. *They were baptized of Iohn in Iordan*, *Matth.* 3.16. *Iesus came straight out of the water*: *Act.* 8.38. *The Eunuch went down into the water*: And the words in hand, *Iohn baptized in Ænon, because there was much water*: But there are some passages & circumstances again that seem to leave it at more indifferency, then such conformity in its strictnesse, and that argue that this manner of baptizing in its precisenesse was not to bee imposed upon the Church for all succession. As 1. If *Paul* were baptized within the house, as the story seemeth plainely to carry it, *Act.* 9.17, 18. or if any other in the New Testament were either baptized in houses or Synagogues, as see *Act.* 10.47, 48. they could not bee baptized after this manner of the Jews baptism, for they had an expresse *Maxime* against dipping in any vessel: Unlesse it were the Priests bathing themselves in the brazen Sea. *But was not that a vessell?* (say the *Gemarists* in the *Ierusalem Talmud*) *Yes, but R. Iosbua the son of Levi saith, A pipe of water ran into it out of the well Etam*: and so it was as a spring of water, because fresh water was running into it continually. *In Ioma per.* 3. *Aruch in* מכבה. *Maym. in biath Mikdash.* 2. Dipping among the Jews was a Nationall custome, and if baptizing were used in the same manner among them by the Apostles and Disciples, it was because among the Jewes they became Jews, as *Paul* saith of himselfe, that they might gain the Jewes: But bathing for purification was a meere stranger among the Gentiles, and used by none but by the Idolatrous Priests, and it is very questionable whether the Apostle in Baptisme would put the Gentiles upon it, especially since baptisme was not for the purifying of the flesh, 1 *Pet.* 3.21. as the Jews held their dippings and purifyings to be. 3. Though men of age among the Jews were baptized by dipping, as their Records doe evidence, yet it is hard to find that infants among them were so dipped, and yet they speake it out plainly that infants were baptized. 4. Were it our undertaking to dispute this point,

(but our taske is of another nature) it might be shewed how some things that were in common and honourable use among the Jews, and so were continued and used by the converts to the Gospel in *Judea*, which yet afterward, and in other places were laid aside, or changed. And it were easie to shew, that sprinkling or pouring of water upon a person is called Baptism as well as dipping, and that the change of such a circumstance is no change or violation of the Originall institution.

Vers. 25. *Then there arose a Question.*

1. The *subjectum quæstionis* was περὶ καθαρισμοῦ, *concerning purification*: a word of the same latitude with the word טהרה in the Hebrew Authors, namely comprehending all kinds of Religious washings and purifyings that were amongst them Now there were four sorts of purifyings gotten a foot, and in use at this time in the Nation. 1. The purifyings, washings, and sprinklings, appointed by *Moses*. 2. The Pharisaicall washings brought in upon tradition. 3. The Baptism of *Joh.* 4. The Baptism of *Christ*: for these two though they were not different in themselves, yet were looked upon as different, by the people.

2. About the disputants upon the question, the language of the Text is somewhat curt and hard, It saith *there was a Question*, ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίων *of* or *by the Disciples of John with the Iews*, and it seemes to intimate a subdivided controversie: For ἐκ doth argue a doubt amongst *Johns* Disciples themselves (and so the *vulgar*, *French*, and *Italian* carry it) as if they were the men that began the dispute: and the word μετὰ doth set them both in an opposition, and conjunction with the Jews in this questioning.

3. Their divided controversie was partly about the preheminence of the Judaicall washings and the Evangelicall Baptism, and here the Jews and they were at opposition; and partly about the preheminence of *Johns* Baptism and *Christs*, and here the Jews would hisse them on in the contestation.

4. This questioning arose upon the occasions, related immediate-

mediately before; *Chriſt* began to baptize, and *John* alſo was ſtill baptizing, *Therefore there aroſe a queſtion.* Johns Diſciples ſtarted at it, that another Baptizer ſhould appeare, beſides their Maſter, and hee more followed then their maſter was, as verſ. 26. And the Jews would flie upon them with indignation, as cauſers and abettors of innovation; *You ſee what you have done to forſake the ſtated and ancient Waſhings and Rites of Moſes, and the traditions: for there is now another riſen up that ſets up a new Baptiſm, and ſo will there be novellizing ſtill in infinitum.*

Verſ. 27. *A man can receive nothing except, &c.*

John gives an anſwer to his Diſciples, that tooke it ill that *Chriſt* was ſo followed (and as they thought, to their Maſters prejudice) to ſatisfie them, both on the one hand and on the other. *Is hee ſo much followed?* why, it is given him from heaven. *Do I decreaſe?* why, a man can receive nothing unleſſe it be given him from thence.

Verſ. 29. *Hee that hath the bride is the Bridegroome, &c.*

The *Baptiſt* in this borrowed ſpeech, 1. Aſſerteth *Chriſt*, to bee that *Lord of Hoſts*, who was the husband of the Church, *Eſa.*54.5. *Jer.*3.14. *Ho.*2.19,20. And 2. that he himſelf, in his miniſtery was but an attendant upon the Bridegroom and Bride as the Bridegrooms friend.

The words φίλος τοῦ Νυμφίου, doe tranſlate the Hebrew word שושבין *Shoſhebin*, which is a word exceeding common in their uſe and Authors. In a generall ſenſe, it ſignifies any ſpeciall or ſingular friend whatſoever: and ſo, whereas it is ſaid in 2 *Sam.* 13.3. that *Amnon had a friend*, the *Chaldee* hath rendred it לאמנון שושבינא *Amnon had a Shoſhebin*, but more peculiarly and properly it ſignifies the ſpeciall friend and attendant of a Bridegroome at the time of his marriage נוהגים אנחנו לקרא לריעי החתן שושבינין *we uſe* (ſaith *Elias Levita*) *to call the friends of a Bridegroom Shoſhebenin*, ſo whereas it is ſaid in *Judg.*14.20. *Samſons wife was given to his companion, whom*

hee

he had uſed as his friend, the *Chaldee* expreſſeth it רחזה שושבניה To *his companion who had been his Shoſhebin*: that is, his *Paranymphus* or his ſpeciall friend and attendant at his marriage.

With the Bride, and Bridegroom at a marriage, there were alſo בני חופה & שושבנין, *the friends of the Bridegroom*, or *Paranymphi*, and *the children of the Bride-chamber* or *wedding gueſts*, as *Mat.* 9.15. And ſo they are mentioned all together in that tradition: חתן וכלה שושבנין ובני חופה פטורים מן החסוכה, *A Bridegroom, and the Bride, the Paranymphi, and the children of the Bridechamber, are freed from keeping the Feaſt of Tabernacles. Maym. in Succah per.6.*

Theſe שושבין *Shoſhebinin* were commonly two, one of the kindred of the Bridegroom, & one of the kinred of the Bride: מעמידין שני שושבנין אחד משל בית חתן ואחד משל בית כלה *Taſaph. ad cetuboth, per.1. They appointed two Paranymphi one of the Bridegrooms kindred, and the other of the Brides*: Theſe two are now reſembled amongſt us by thoſe that we call *the Bridegrooms men.*

Now by this expreſſion and compariſon, *John* ſheweth how far he was from that jealouſie and indignation, that his Diſciples had, and which they would have kindled in him, at *Jeſus* his honor, and the reſort that was made of all ſorts unto him: No, ſaith *John*, I envy not his honour and growth: but as a neer and true friend of a Bridegroom envieth not, but rejoyceth at the Bridegrooms happineſſe and honour, and that all obſerve and ſerve him at his Marriage, and is well pleaſed to heare his voice and pleaſantneſſe, even ſo is it my rejoycing to hear of the honour, growth, ſplendor, and advancement of Chriſt, *For he is the Bridegroom, &c.*

Verſ. 30. *He muſt increaſe, but I muſt decreaſe.*

It is eaſie to ſee the meaning of the *Baptiſt* in theſe words, that hee intendeth them concerning the miniſtery and glory compared with the miniſtery and glory of *Chriſt*: that his ſhould be as the ſtars, and moon are, when the Sun appeareth, ſwallowed up and eclipſed by that light: The latter part of the verſe, if it bee alſo taken, as a predi-

ction

diction of *John*, of his own imprisonment and death, we shall see it made good and accomplished in that next section. But that exposition that applyes this, to the dayes increasing from *Christmas* when *Christ* was born, and decreasing from *Midsummer* when *John Baptist* was born, seems to have looked more on an Almanack then on the Scripture.

Vers. 31. *Hee that cometh from above is above all.*

Here is another argument whereby the *Baptist* would convince his Disciples against those thoughts of emulation that they had of *John*, compared with *Christ*: when they thought not well of it, that Christ should Baptize and that so many should come to him, which did or would eclips the honour of *John*: why, saith *John*, *hee comes from above*, and therefore hee deserves to bee preferred before me and before all others. The *Baptist* doth herein assert the Divinity of *Christ*, and that he was more then he appeared to the eyes of these Disciples that were speaking of him.

Sect. *Hee that is of the earth is earthly, and speaketh of the earth.*

In the Greek it is *He that is of the earth, is of the earth*: which the *vulgar Latine* hath rendered so *verbatim*, and so the *Syriack*, but the *Arabick*, *Erasmus*, *Beza*, the *Italian*, &c. read it as our *English* doth, *Hee that is of the earth is earthly*: The *French* inlargeth it thus, *He that proceeds from the earth is of the earth, and speaks as one proceeding from the earth*: The intention of the *Baptist* in the words is to character himself, and all other men, as hee had charactered *Christ* in the words preceding, and doth so forward in the words following: Hee speaketh especially three things of *Christ*, and three things of himself and other men. 1. That *Christ came from heaven*; but he and others are but earthly men. 2. That *Christ* was above all men and all things, (for so the Greek word may indifferently be rendred) but himself and others were but of earthly, and low esteem and glory. And 3. that *Christ*, spake the words

of God, the things which hee had heard and ſeen, but himſelf and others ſpake of the earth, and could not reach to divine things: So that the firſt clauſe Ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστι *He that is of the earth is of the earth*, may be underſtood, *He that is of an earthly originall is of an earthly temper and glory*, as verſ. 6. *Hee that is born of the fleſh is fleſh*: And the latter clauſe, *He ſpeaketh of the earth*, may be underſtood two wayes, and the better underſtood by laying it in oppoſition to *Chriſt*. 1. *Chriſt* ſpeaketh the words of God, for he could doe no other, the purity of his nature could not utter a vain, idle or earthly word, but all divine: But hee that is a meer earthly man cannot ſpeake but earthly things altogether, and not heavenly things at all, as 1 *Cor.* 2. 14. & 2 *Cor.* 3. 5. And herein it ſeemeth the ſtrength and ſenſe of this *Antitheſis* betwixt *Chriſt* and meer mortalls lieth, and that this is the proper meaning of the Baptiſt: for as hee holds out this cleer difference betwixt *Chriſt* and mortals in regard of their Original, that *Chriſt is from heaven*, they from earth ſo doth he as clear; a difference in regard of their conſtitution, that *Chriſt* could not naturally but ſpeak the words of God, but they cannot naturally ſpeak any ſuch words, but of the earth. And 2. If the men here ſpoken of, be of the Prophetick rank, as *John Baptiſt* himſelf was, then the *Antitheſis* lies in this, that what Revelation they have of Divine things, is but obſcure in compariſon of what *Chriſt* hath, for he witneſſeth what he hath ſeen and heard: and hee hath not the Spirit by meaſure, and what they ſpeak of Divine things is but low and ſlender and by earthly expreſſions, in compariſon of the high and ſublime doctrines that hee uttereth. But I take the former interpretation to be the more genuine.

Verſ. 33. *Hath ſet to his Seal that God is true.*

Chriſt ſpake and teſtified nothing, but what he had ſeen and heard of the Father, as chap. 1. 18. & 5. 20. (as *Moſes* ſaw and heard from God what he delivered to *Iſrael*:) *And no man receiveth his teſtimony*, that is, very few, (as, *All ſeek their own and none the things of Chriſt*) when neither the Jews, no nor *Johns* Diſciples would entertain it: But thoſe few that did or do, they ſeal to the

the truth of God, for whoſoever beleeveth the Word of God doth as it were ſubſcribe and ſet to his ſeal that the Word is true, and God true that gave it: And ſo they that received the teſtimony of *Chriſt* did both ſeal to the truth of his words, and alſo to the truth of all the promiſes that God had made concerning *Chriſt*, ſee 1 *Joh.* 5. 10. & thus is there a mutual ſealing to the covenant of Grace betwixt God and man, God ſealeth the truth of it by the Sacraments and man by beleeving.

Verſ. 34. *For God giveth not the Spirit by meaſure.*

Thoſe tranſlations that adde the words, *To him*, as divers doe, doe readily fix the ſenſe of it upon *Chriſt*, that God powred the Spirit upon him above meaſure: but that expreſſion *To him* is not in the Originall, and therefore ſome doe underſtand it generally of all the Prophets whom the Lord ſent, that they ſpake the words of God every one of them, for God had aboundance of Spirit to powre upon them, had they beene never ſo many: and hee meaſured not out the ſame ſtint of the Spirit to every one of them, but what meaſure ſeemed good to his good pleaſure: And to bring it up to the drift and ſcope of *Johns* ſpeech in this place, they apply it thus, Think not much of the honour of *Chriſt*, which troubles you becauſe it ſeems to eclipſe mine: Although I have much of Gods Spirit, why may not hee have more? for God giveth not the Spirit by meaſure. But the Baptiſt ſeemeth to aim the ſpeech concerning *Chriſt* alone.

SECT. XV.

Reason of the Order. St. Luke, Chap. III.

Vers. 18.

NOw that *John* is no more to appear in publick being committed close prisoner by *Herod*, as this Section relateth, the very looking back to the preceding Section which concludeth with a solemne speech of *Johns*; and the casting forward that there is not one speech more of his to be found henceforth in all the Evangelists, this doth sufficiently prove and assert the proper order and subsequence of this Section to the former: especially this being added and observed, that all the Evangelists do unanimously relate that our Saviours journey into *Galilee*, which is the very next thing that any of them do mention, was not till after *John* was shut up in prison. *John* speaks it the least plain, and yet hee speaks it plain enough, as shall be observed at the next Section. Now if it be scrupled or wondred at, why *Luke* should mention *Johns* imprisonment before the mention of *Christs* being baptized by him; the considerate observing of *Lukes* method will give an answer to that doubt, for there the Evangelist in one story comprehendeth the whole Ministery of *John*, having no more to speak of it, in all his Gospel: Hee relateth what *John* preached to all that came to bee baptized by him, and what particularly to the Pharisees, what to the Publicans, and what to the Souldiers: *and divers other things* saith hee (besides those particulars mentioned) *Hee preached to the people*: And he was also as plain and round with *Herod*, as hee

AND *many other things in his exhortation preached he unto the people.*

19 *But Herod the Tetrarch being reproved by him for Herodias his brother Philips wife, and for all the evills which Herod had done,*

20 *Added yet this above all, that he shut up John in prison.*

he had been with the reſt of the people, ſo that *Herod* at laſt ſhut him up in priſon. And ſo he compileth and wrappeth up the ſtory of the tenour and ſucceſſe of *Johns* Miniſtery in generall, to all ſorts of people in that brief relation, and then hee cometh to the particular relation of his baptizing *Chriſt*.

And if it be ſcrupled again why I take not in the very ſame ſtory with this of this Section, which is related in *Matth.* 14. 3,4,5. and *Mark.*6.17,18,19,20.as moſt Harmoniſts of the Evangeliſts do, it is becauſe that relation will fall and come in very pertinently and methodically, as the ſtory of a thing paſt in the place where it lies: and ſeeing that this ſection tels the ſtory very full, the bringing of thoſe texts of *Matthew* and *Marke* hither, would inevitably cauſe a *chaſma* or *hiatus* in the ſtory there, when wee come to it, through the want of them, which would be very improper, or would cauſe a repetition of them there, which would not be very proper.

Harmony and Explanation.

Verſ. 18. *And many other things hee Preached, &c.*

WHoſoever ſhall read the latter part of the former Section, and this verſe together as a continued Narration, hee will ſee how fitly and cloſely they joyn together, and hee is to take this as an *Epiphonema* to the whole ſtory of *Johns* Miniſtery; that beſides thoſe particular ſpeeches of his, mentioned by the Evangeliſts, hee preached many other things, and uſed divers exhortations to the people, whileſt he was abroad and at liberty, which he was not very long after that occurrence mentioned in the former Section.

Verſ. 19. *But Herod the Tetrarch, being reproved of Herodias, &c.*

Becauſe we are fallen upon a ſtrange and moſt unlawfull

match in *Herod* the greats family, will the reader have the patience, before he come to look on this particular act of *Herod the Tetrarch* (his marrying his brothers wife) to take a view a little, of old *Herods* whole family, and divers strange marriages in it, as they may be picked up in severall places in *Josephus*, and to acquaint himself in brief with the pedegree of that stock, which may be some light for the understanding both of this and of some other places in the New Testament, which relate to the story of that house.

Wee will begin with *Antipater Herods* Father, the first of the Family that came to honour.

This *Antipater* being an *Edomite*, had by his wife *Cyprus* an Arabian, these foure sonnes, *Phasaelus*, *Herod*, *Joseph*, *Pheroras*, and one daughter named *Salome*, *Joseph. Antiq. lib.* 14. *cap.* 12.

Herod, the second son of *Antipater*, commonly called *Herod the Great* (the King of the Jews, *Luk.* 1.5. the murderer of the *Sanhedrin* at *Jerusalem*, *Josep. Antiq. l.* 14. *cap.* 17. *Juchasin fol.* 19. and murderer of the children at *Bethlehem*, *Matth.* 2. and of his own children, as wee shall see anon) had nine wives, and by seven of them hee had children, *Joseph. de bell. lib.* 1. *cap.* 18.

1. Hee married *Doris* a woman of *Jerusalem* before hee was King, and by her he had a son called *Antipater*: but this wife hee put away, after he came to the Kingdome, that hee might marry another, *Ibid. cap.* 17. and this his first born son *Antipater*, he caused to be slain, but 5 dayes before his own death, *Id. Antiq. lib.* 17. *cap.* 10.

2. His second wife was *Mariam* or *Mary the beautifull*: the daughter of *Alexander*, the son of *Aristobulus*, and of *Alexandra* the daughter of *Hyrcanus*, *Antiq.* 15. *cap.* 2. by her hee had three sons *Alexander* and *Aristobulus*, *Antiq.* 16. *cap.* 8. and *Herod*, *de bell.* 1. 18. which *Herod* dyed young at *Rome*, whither he was set forth for his education.

And hee had also by her two daughters, *Salampsio*, and *Cyprus*, *Ant. l.* 18. *c.* 7.

His wife *Mariam* he slew upon the accusation of his sister *Salome*, and some suspition and discontent, *Antiq.* 15. *cap.* 11.

Her two sons that lived, hee married thus; *Aristobulus* to *Bernice*

Bernice the daughter of *Salome* his own Sister, by whom he had three ſons, *Herod*, *Agrippa* (he that is called *Herod*, *Act.* 12.) and *Ariſtobulus*: and two daughters *Herodias* and *Mariam*: this *Herodias* is ſhee that wee have here in hand. *Alexander* he married to *Glaphyra* the daughter of *Archelaus* a forain King, and by her he had two ſons *Tigranes* and *Alexander*, *De bell.* 1. *cap.* 18.

Theſe two ſons of *Mariam*, *Ariſtobulus* and *Alexander*, their Father cauſed to bee ſlain as well as he had ſlain their Mother. *Antiq.* 16. *cap.* 17. But his two daughters he marryed to their neer kinſmen *Salempſio* to *Phaſaelus* her nephew, and *Cyprus* to *Antipater*, her couſen german the ſon of *Salome Herods* ſiſter, *Antiq. lib.* 18. *cap.* 7.

3. A third wife he had which was called *Malthace* a *Samaritan*, and by her he had two ſons *Antipas* and *Archelaus*, and one daughter called *Olympias*, *De Bell. lib.* 1. *cap.* 18. *Archelaus* is hee of whom there is mention, *Mat.* 2. *Antipas* is that *Herod*, that we have in hand: *Archelaus* marryed *Glaphyra* his brother *Alexanders* widow, *Ant. lib.* 17. *cap.* 15. *Olympias* was marryed to her Fathers own Nephew, *Joſeph. De bell. lib.* 1. *c.* 18.

4. His fourth wife *Cleopatra* of *Jeruſalem* bare him *Herod* and *Philip*. *Ibid.* & *Antiq.* 17. *cap.* 1. this *Philip* was *Herodias* her husband till *Herod* his brother took her from him: not this *Herod* born of the ſame mother, but *Antipas* the ſon of *Malthace*, who was alſo called *Herod* as was ſaid before.

5. He had another wife called *Pallas*, by whom he had a ſon called *Phaſaelus*. *Ibid.* and this *Phaſaelus* had a ſon of his owne name to whom *Salampſio* was marryed, mentioned before.

6. A ſixth wife *Phædra* bare him a daughter called *Roxana*, *Ibid.*

7. And a ſeventh called *Helpis* bare him a daughter named *Salome*. *Ibid.*

And two wives beſides theſe hee had, which bare him no children, whoſe names *Joſephus* hath not mentioned, but hath left this mark upon the matches, that the one of thoſe wives was Ἀνεψιὰ and the other Ἀδελφιδῆ both his neeces or his very neer kindred. *Ibid.*

And

And to looke a little further into the ſtock: *Salampſio* his daughter, had by *Phaſaelus* his Grandchild three ſons and two daughters, *Antipater*, *Herod*, *Alexander*, *Alexandra*, and *Cyprus*. *Alexandra* marryed to *a Cypriot*, but dyed childleſſe: *Cyprus* was marryed to *Agrippa* the ſon of *Ariſtobulus* the ſon of *Mariam*, (this was that *Herod* in *Act.* 12.) by whom ſhee had two ſons, *Agrippa* and *Druſus*, and three daughters, *Bernice*, *Mariam*, and *Druſilla*, *Act.* 18. *cap.* 7. Such marriages as theſe were in old *Herods* family, the father of this *Herod*, that we have in diſcourſe. And now let us look upon the marriage that we have before us, between *Herod* and *Herodias*:

1. *Herodias* was neece both to *Philip* and *Herod*, both to her former husband and her latter, for ſhee was daughter to their brother *Ariſtobulus*, whom their father had ſlain, as was ſaid before. *Joſephus* muſt here be corrected by the Evangeliſt, for he ſaith, *Herodias was the wife of Herod, Herod the Tetrarchs brother, but not by the ſame mother. Antiq. lib.* 18. *cap.* 7. There was indeed a *Herod* which was *Philips* brother of the ſame mother *Cleopatra*, but this *Herod* the *Tetrarch* (called alſo *Antipas*) was the ſon of *Malthace*.

2. He might not have married his brothers wife (though he had bin dead) he having had ſeed by her, for ſo is it very generally held that *Herodias* daughter that daunced off *John Baptiſts* head was the daughter of *Philip*. *If brethren dwell together* (as heirs to one poſſeſſion) *and one of them dye and have no child, then her husbands brother ſhall goe in unto her, &c. Deut.* 25. 5. בן או בת או בן בן או בת בן או בת נכבת: *But if her husband leave either ſon or daughter, or ſons ſon, or ſons daughter, or daughters daughter, behind him,* (as *R. Sol.* explains it) *then might hee not marry his brothers wife. Lev.* 18. 16. *Thou ſhalt not uncover the nakedneſſe of thy brothers wife: it is thy brothers nakedneſſe. Lev.* 20. 21. *If a man ſhall take his brothers wife, it is an unclean thing: he hath uncovered his brothers nakedneſſe, they ſhall be childleſſe.* Whereupon *Aben Ezra* giveth this note, *That none of the unlawfull marriages mentioned are called* נדה *or an unclean thing, but only the marrying of a brothers wife*: And the Jews doe make this one of the thirty ſix offenders that deſerve *cuting off*, הבא על אשת אחיו *Hee that goeth in to his brothers wife: Kerithuth per.* 1.

3. It

3. It was ſtill worſe to marry her, as he did, whileſt his brother *Philip* was alive: for *Philip* dyed not till the 20th. year of *Tiberius Cæſar*, and *John* was impriſoned in the 16th. or thereabout. *Joſep. Ant. l.* 18. *c.* 6.

4. And which was yet worſe, he divorced his lawfull wife the daughter of *Aretas* King of *Arabia*, that he might marry *Herodias*: and he had baſely violated the laws of Hoſpitality in coming to lodge with his brother *Philip*, as a friend and gueſt, and tempting and winning his wife from him. *Joſephus* giveth us the ſtory thus. Ἡρῴδης ὁ τετράρχης γαμεῖ τὴν Ἀρέτα θυγατέρα &c. *Herod the Tetrarch marryed the daughter of Aretas, and lived a good while with her: But being ſent for to Rome, he lodged in his brother Herods houſe,* (here *Joſephus* miſtaketh *Herod* for *Philip*) *And falling in love with Herodias his wife* (*now ſhee was the daughter of Ariſtobulus their brother and ſiſter of Herod*) *Agrippa the great* (*Act.* 12. 1.) *hee dared to make the motion of a marriage, which ſhe imbracing, they agreed that he ſhould take her home to himſelf when he returned from Rome: & it was alſo contained in the Articles of agreement that he ſhould put away the daughter of Aretas:* And ſo he did, which cauſed a warre betwixt him and *Aretas*. *Idem. ibi. cap.* 7.

What other evills *Herod* committed, we cannot give ſo particular account of, becauſe they are rarely if at all recorded: but by theſe two deſperate facts of his, in his wretched marriage, and in his bloudy murther of the *Baptiſt*, we may well gueſſe the temper and converſation of the tyrant: a wretch ſtrong in wickedneſſe and ſtrong in power, and yet not ſpared by the *Baptiſt*, but reproved and told home by him of his villanies, as he deſerved. And here we may fitly parallel this ſecond *Elias* reproving *Herod* and *Herodias*, and ſuffering for it, with the firſt *Elias* doing the like by *Ahab* and *Jezabel*.

Verſ. 20. *He ſhut up John in priſon.*

As deſperate as hee was in wickedneſſe, yet the Evangeliſt tels us, that he reverenced *John*, and heard him gladly, and did many things after his admonition, *Mar.* 6. 20. but when *John* comes ſo home to him about his abominable marriage, then *Herodias* another *Iezabel* ſtrikes in & ſtrikes the ſtroke for *Iohns*

ſilencing: for ſhe had had a quarrell againſt him, *Mark.* 6. 19. ſeeing this his doctrine tended to her divorce: Yet durſt not the cruell couple for ſhame impriſon *Iohn* upon the plaine tearms of the proper cauſe of his impriſonment, which was becauſe hee ſpake againſt their curſed marriage, but they uſe another colour as *Joſephus* relateth, namely, becauſe *Johns* popularity was dangerous towards ſome inſurrection or innovation. Hee relates the ſtory thus *Herod ſlew Iohn called the Baptiſt, being a good man and one that injoyned the Jews, to follow virtue, and to uſe uprightneſſe one towards another, and devotion towards God, and to knit together by Baptiſm, &c. And divers being converted to him, (for they were well pleaſed with the hearing of his words) Herod fearing that this his perſwaſiveneſſe with the people, might tend to a revolt, (for they were ready to do any thing upon his counſel) he thought it beſt to lay hold upon him and kill him, before any inſurrection were: rather then repent too late when a change came: And ſo was Iohn upon this ſuſpition of Herod ſent priſoner to Macherus caſtle and there killed. Antiq. lib.* 18. *cap.* 7. where he alſo relateth, that *Aretas* (the Father of her whom *Herod* had put away that he might take *Herodias*) *and Herod* (*upon this and other quarrels*) *having pitched a ſet field and battell, all Herods army was cut off,* πολὺ δὲ τῶν Ἰουδαίων ἐδόκει ὀλωλέναι τὸν Ἡρώδου στρατὸν διὰ τὸ θεὸν, ἐν μάλιστα δικαίως τιμωρήσασθαι κατὰ τοῦτον Ἰωάννην τὸν ἐπικαλούμενον Βαπτιστήν. *And ſome of the Jews thought that Herods Army was deſtroyed by God, and he moſt juſtly puniſhed for the murder of John the Baptiſt.*

And thus hath this bright and burning lampe ſhone abroad, till the Sun of righteouſneſſe appeared and began to eclipſe him: The time that he had preached and baptized had been ſome twenty months or thereabouts: from about *Eaſter*, to about *November*, twelvemonth after: The time of his impriſonment, was ſome months alſo above a twelvemonth, namely from *November* or thereabout, very neer unto *Eaſter* twelvemonth after, as will be conſpicuous in the inſuing progreſſe of the ſtory.

SECT.

SECT. XVI.

St. *JOH.* CHAP. IV.

WHen therefore [a] *the Lord knew how the Phariſees had heard that* [b] *Jeſus made and baptized more diſciples then Iohn,*

2 *(Though Jeſus himſelfe baptized not but his Diſciples.)*

3 *He left Iudea, and departed* [c] *again into Galilee.*

4 *And he muſt needs goe through* [d] *Samaria.*

5 *Then cometh he to a city of Samaria, which is called* [e] *Sychar, neer to the parcell of ground that Jacob gave to his ſon Joſeph.*

[a] *The Lord*; The *Syriack* uſeth not this expreſſion, nor the vulgar Latin, but retaineth the word *Ieſus*: the *Arab.* אלרבאן See this title given to Chriſt by the Evangeliſt in hiſtoricall relation again, chap. 6. 23. & 11. 2. &c.

[b] *Gr. Maketh and baptizeth)* For the Evangeliſt ſetteth down the report made to the *Phariſees* in the reporters own words, one or other came and told them thus, *Jeſus maketh and baptizeth more diſciples then Iohn.*

[c] Compare chap. 1. 43. & 2. 1.

[d] This was the name both of the chief city and of the country, in the time of the ten tribes reſidence there: but now there was no city of that name at all: for *Sichem* was now the chief city of the *Samaritans*, as *Joſeph. Antiq.* 11. *cap.* 8. teſtifieth. Here therefore it is to be underſtood of the country.

[e] *Sychar*) It is read in ſome copies and by ſome expoſitors, with *y* in the firſt ſyllable, as in the text of *Chryſoſtome*, *Montanus*, the *Arabick*, the *Ital. of Brucioli*, *Chemnitius*, *Grotius*, *&c.* And by ſome with *i*, *Sichar*, as the *Vulgar Latin*, *Beza*, *Deodates Ital.* the *Spaniſh*, *French*, *Dutch*: and ſome *Greek* copies which theſe followed. Be it read whether way it will, *Sychar* or *Sichar*, (as ſuch changes are not ſtrange) the place and city apparently

was the ſame with *Sichem*, ſo famous in the old Teſtament: And that appeareth plain by this, that it is ſaid, *there was the portion of land which Jacob gave to his ſon Joſeph*; which plainly was *Sichem*, *Gen.* 33. 18, 19. & 48. 22.

[f] *Sate thus*, that is, in a weary poſture, or after the manner as tired men uſe to ſit downe. *De Dieu* taketh it only for an elegancy in the Greek which might well bee omitted: and accordingly the *Syriack* hath omitted it and not owned it at all: Bnt ſee it Emphaticall in other places alſo. 1 *Sam.* 9. 13. *Samuel* is come this day to the city, for the people have a ſacrifice in the high place, and when you are come into the city כִּי תִמְצְאוּן you ſhall *So* find him: that is, newly come to towne and going to a ſacrifice: 1 *King.* 2. 7. Shew kindneſſe to the ſons of *Barzilla*, &c. for *So* they came to me: that is, they came kindly to me. *Act.* 7 8. he gave him the covenant of circumciſion, and ſo *Abraham* begat *Iſaac*, that is, he begat him in circumciſion, &c.

[g] Αντλημα] *Camerarius* out of *Plautus* Latins this *Situlam*, *Beza* out of *Auſtin Hauritorium*, דלי in Hebrew. *Eſay* 40. 15. *Numb.* 24. 7. כלי משאבין בו ſaith *Kimchi in Michol*, *A veſſell wherewithall they drew water*: the *Septuagint* in the former place cited renders it *Cadus*, and in the latter they tranſlate the metaphoricall ſenſe. It ſeems

St. *I O H.* CHAP. IV.

6 *Now Jacobs well was there: Jeſus therefore being wearied with his journey ſate* [f] *thus on the well. And it was about the ſixth houre.*

7 *There cometh a woman of Samaria to draw water, Jeſus ſaith unto her, Give me to drink.*

8 *For his Diſciples were gone away into the city to buy meat.*

9 *Then ſaith the woman of Samaria unto him, How is it that thou being a Jew askeſt drink of me which am a woman of Samaria? (For the Jewes have no dealing with the Samaritans.)*

10 *Ieſus anſwered and ſaid unto her, If thou knoweſt the gift of God, and who it is that ſaith unto thee, Give me to drink, thou wouldſt have asked of him, and he would have given thee living water.*

11 *The woman ſaith unto him, Sir, thou haſt nothing* [g] *to draw with, and the well is deep, from whence then haſt thou that* (h) *living water?*

12 *Art thou greater then our Father Iacob which gave us the well and drank thereof himſelf*

ſeems they brought their buckets with them to draw with, as wel as their veſſels to carry water in: unles they made the ſame veſſel ſerve for both uſes, by letting it down to draw with a cord.

[*b*] Springing or runni water was called by the Hebrews *living water*, *Gen.* 26. 19. *Iſaac ſervants digged in the valley and found there a well of living water.* The Chaldee renders it מיין נבעין *ſpringing water* for the bubbling of the ſpring is like the lively beating of the heart or pulſe. And hence it was that this woman did ſo readily miſtake our Savious meaning: He ſpake of the lively waters of grace, that ſpring up in him that hath them, to eternall life: but ſhee interpreted him according to the propriety of the language as if he had ſpoken only of waters out of a ſpring: And ſo had *Nicodemus* miſinterpreted another expreſſion in the former chapter מים חיים or *living waters* were taken in oppoſition to מקוה מים *a gathering of waters*, as *Rambam* evidenceth, ſaying thus: כל דמימות כשרים לקידוש בין מיים חיים בין מי מקוה *Any waters* (ſaith he) *are fit for the purifying* (of the Prieſts hands and feet) *whether living* (ſpringing or running) *waters, or waters gathered together, In biath ham-*

St. *IO H.* CHAP. IV.

ſelf and his children and his cattell?

13 *Jeſus anſwered and ſaid unto her, Whoſoever drinketh of this water ſhall thirſt again.*

14 *But whoſoever drinketh of the water that I ſhall give him, ſhall never thirſt; but the water that I ſhall give him, ſhall bee in him a well of water ſpringing up into everlaſting life.*

15 *The woman ſaith unto him, Sir, give me this water that I thirſt not, neither come hither to draw.*

16 *Jeſus ſaith unto her, Go call thy husband and come hither.*

17 *The woman anſwered and ſaid, I have no husband: Jeſus ſaid unto her, Thou haſt well ſaid, I have no husband.*

18 *For thou haſt had five husbands, and hee whom thou now haſt is not thine husband, in that ſaidſt thou truly.*

19 *The woman ſaith unto him, Sir I perceive that thou art a Prophet.*

20 *Our Fathers worſhipped in this mountain, and yee ſay that in Jeruſalem is the place where men ought to worſhip.*

21 *Jeſus ſaith unto her, woman*

hammikdaſh, per. 5. By *waters gathered together* he meaneth, ponds or ciſterns gathered of rain water, or any waters that did not ſpring or run: The Latiniſts alſo uſed the like expreſſion to the *Hebr.* forſpringing or running water, as in the Poet, *Donec me flumine vivo Abluero. Virg. Æneid.* 2.

[*] Theſe are the words of the Evangeliſt interpreting the word *Meſſias* to the reader: and not the words of the woman interpreting it to *Chriſt*: the *Syriack* tranſlater hath omitted theſe words, as not neceſſary to a *Syrian* reader.

[*i*] Μετὰ γυναικὸς) The various conſtruction of the word, either with the ſtrength of the article or without, hath cauſed various cauſes to bee conceived of the Diſciples wondring at his talking with her: Some read it without the force of the Article thus, they marvailed that he talked with *a woman*, as unfit (ſay ſome) and uncapable of his ſerious and divine diſcourſe, but others aſcribe their wonder to this, that he was thus entred into diſcourſe with a ſtrange woman, alone, and no company neer. And they that ſo underſtand it are confirmed by this, becauſe they think, it was no more to be wondred at that he ſhould talk with a *Samaritan* woman

beleeve me the houre cometh when ye ſhall neither in this mountain, nor yet at Jeruſalem worſhip the Father.

22 *Ye worſhip ye know not what: we know what we worſhip: for ſalvation is of the Jews.*

23 *But the houre cometh and now is, when the true worſhippers ſhall worſhip the Father in ſpirit and in truth: for the Father ſeeketh ſuch to worſhip him.*

24 *God is a Spirit, and they that worſhip him muſt worſhip him in ſpirit and truth.*

25 *The woman ſaith unto him, I know that Meſſias cometh* [*] *which is called Chriſt: when he is come he will tell us all things.*

26 *Ieſus ſaith unto her, I that ſpeak unto thee am hee.*

27 *And upon this came his Diſciples, and marvailed that he talked with* [*i*] *the woman: yet no man ſaid, What ſeekeſt thou? or why talkeſt thou with her?*

28 *The woman then left her water pot, and went her way into the city, and ſaith to the men,*

29 *Come ſee a man which hath told me all things that ever I did: is not this the Chriſt?*

30 *Then*

woman, then it was that they ſhould go into a *Samaritan* city to buy proviſion: for why might not hee as well talke with a woman, as they with the men or women of whom they bought meat, if her being a *Samaritan* were all the matter? But the caſe was not the ſame: for the the Jews might buy meat of them and ſell meat to them with whom they might not otherwiſe enter into familiar converſe and communication אין נשואין ונותנין עם הכותים ואין מתעסקין עמו אלא כשעת עסק כדי פרנסתו For *they might not uſe any commerce, nor any converſe with a perſon excommunicate* (as the *Samaritans* were to the *Jews*) *but only ſo much as for the providing of meat. Maym. in Talm. torah. per.7.* And therefore though the article in the Greek be not expreſſed, yet it ſeemeth that in the ſenſe that it is to bee underſtood, and that the Diſciples marvailed that he would fall into diſcourſe with a woman that was a *Samaritan*: which was ſtrange to the woman her ſelf, verſ.9.

30 *Then they went out of the city and came unto him.*

31 *In the mean while his Diſciples prayed him ſaying, Maſter eat.*

32 *But he ſaid unto them, I have to eat that ye know not of.*

33 *Therefore ſaid the Diſciples one to another, hath any man brought him ought to eat.*

34 *Jeſus ſaith unto them, My meat is to do the will of him that ſent me, and to finiſh his work.*

35 *Say ye not, there are yet four months and then cometh harveſt? Behold, I ſay unto you, lift up your eyes and look on the fields: for they are white already to harveſt.*

36 *And he that reapeth receiveth wages, and gathereth fruit unto eternall life: that both bee that ſoweth and he that reapeth, may rejoyce together.*

37 *And herein is that ſaying true, One ſoweth, and another reapeth.*

38 *I ſent you to reap that whereon ye beſtowed no labour: other men laboured, and ye are entred into their labours.*

39 *And many of the Samaritans of that city beleeved on him, for the ſaying of the woman which teſtified, He told me all that ever I did.*

40 *So when the Samaritans were come unto him, they beſought him that he would tarry with them: and he abode there two dayes.*

41 *And*

41 And many more beleeved because of his own words.

42 And said unto the woman, Now wee beleeve, not because of thy saying, for we have heard him our selves, and know that this is indeed the Christ the Saviour of the world.

SECTION.

43 Now after two dayes hee departed thence and went into Galilee.

44 For Jesus himself testified, that a Prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galileans received him, having seen all things that hee did at Hierusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where hee made the water wine. And there was a certain Nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him and besought him, that he would come down and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders ye will not beleeve.

49 The Nobleman saith unto him, Sir come down ere my child dye.

50 Iesus saith unto him, Go thy way, thy son liveth. And the man beleeved the word that Iesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him and told him saying, Thy son liveth.

52 Then inquired he of them the houre when he began to amend: and they said unto him, Yesterday at the seventh houre the feaver left him.

53 So the Father knew that it was at the same houre in which Iesus said unto him, Thy son liveth; and himself beleeved and his whole house.

54 This is again the second miracle that Iesus did, when he was come out of Judea into Galilee.

Reason

Reaſon of the Order.

ABout the proper time, place, and order of this ſtory of *Chriſt* and the *Samaritan* woman, there is ſome difficulty and diverſity of opinion: None queſtioning whether it doe naturally follow the ſtory of the third chapter: but ſome doubting whether this journey of our Saviour into *Galilee* was after *Johns* impriſonment, yea or no: but conceiving it rather to have been before, and ſuppoſing that this voyage is not the ſame with that in *Mat.* 4.12. *Mark.* 1.14. (where it is ſaid that *when Jeſus heard that John was caſt into priſon he departed into Galilee*) but it was before that, and before *John* was committed unto priſon. *Ammonius* among the Anclents appeareth to be of this opinion, and *Grotius* among the modern, to mention no more. But *Auguſtine*, *Janſenius*, *Alapide*, *Chemnitius*, and divers others doe ranke this ſtory and voiage after *Johns* ſhutting up, and that immediately after (old *Tatianus* onely hath placed it a good while after,) and ſo have undoubtingly made this journey into *Galilee*, and that in *Mat.* 4. 12. but one and the ſame. And indeed if the ſtory, and time of it bee preſſely weighed, it will not only bee cleer, that this journy into *Galilee* is the very ſame mentioned by *Matthew* and *Marke* in the places cited, but it will alſo give ſome illuſtration to that ſtory in them, and ſhew the occaſion and proceeding of that his journey.

For 1. whereas thoſe two Evangeliſts have laid *Chriſts* journy into *Galilee* upon *Johns* impriſonment the very next thing to the ſtory of his temptation, *John* hath told us of a journey thither, betwixt the temptation and *Johns* commitment, and that *Chriſt* continued there in *Galilee* ſome ſpace: Now to imagin another journey thither again, and that a twelvemonth after the former, and this alſo before *John* be impriſoned, will make that place in *Matthew* and *Marke* exceeding hard, if not impoſſible, to be underſtood. 2. If this voiage in *John* and that in them be not the ſame, and both after *Johns* impriſonment,

in what time and place will it be possible to bring that story in those two Evangelists into being? Let it bee supposed, as some will have it, that *John* was yet abroad and not yet imprisoned when *Jesus* undertaketh this journey into *Galilee*: well: this chapter bringeth him to *Galilee* and the next, to *Jerusalem* again: and then when, and where, and how shall we take in *Johns* imprisonment after? It is true that there are, that have found a place to thrust it in, but we will not spend time in that dispute, let but the present section and the subsequent till the next Passeover bee seriously observed, and I suppose they will be evidence sufficient by their very contexture to clear this order.

2. The words of *John* that relate the occasion of *Christs* journey into *Galilee*, compared with the words of *Matthew* and *Mark*, speak but the very same thing, though the tearmes and expressions doe somewhat differ. Those two Evangelists say, the one of them, *That when John was put in prison*, the other, *That when Jesus heard hee was put in prison*, hee departed into *Galilee*: And what can the words of *John* (*when the Lord knew that the Pharisees had heard* &c. he departed into *Galilee*) mean else but the same occasion? For what matter was it, though the *Pharisees* heard of the multitude of *Christs* Disciples never so much? VVhy surely becaus he had heard, that *John* had suffered becaus of the multitude of his Disciples, and was shut up in prison: and so might hee himself be in danger, if he stayed in *Judea*, to be quarrelled by the *Pharisees* for the same businesse. And let it be but considered why *John* and the numerousnesse of his Disciples should bee mentioned here, but that they are of concernment, and have some relation to this story.

So that these things being well weighed together, the order and texture of the story appeareth to be naturall and genuine as we have laid it.

Only one scruple and objection may lye in the way about it, and that is this: why *Christ* should goe into *Galilee* even into *Herods* mouth, for there he resided, if *Herod* had but newly imprisoned *John*, this was to flee from one danger into another, from an uncertain danger from the Pharisees who had never

never wronged *John*, to a certain danger by *Herod* who had newly imprisoned him: Answer, *Herods* quarrell against the Baptist was not so much in regard of his doctrine, as meerly a personall quarrell about *Herodias*, and as was mentioned before, for fear of innovation. It is said that *Herod heard John gladly, and did many things according to his doctrine*, Mark. 6.20. and therefore there was no danger of preaching the Gospell never so neer *Herod*, if the matter of *Herodias* be not medled with-all, and many Disciples be not gathered; and what our Saviour should doe in those particulars, his divine wisdome needed not instructor to inform him: And as for the danger of being suspected of innovation by gathering Disciples as *John* was, his dispersing his Disciples and his sitting from place to place, would make their number the lesse sensible, whereas *Johns* abode in one place, caused all his Disciples to resort unto him, and so their multitude was the more visible. When our Saviour sees his time, he collects his Disciples and is followed by the multitudes, and let *Herod the Fox* frown and fret and plot and spare not.

Harmony and Explanation.

THe subject of the story in the first part of this section, is the first conversion of any, that were aliens to the Congregation of *Israel*, by the preaching of *Christ*, unto the Gospel. And in this story, that of the prophet *Hosea*, seemeth to bee fulfilled to the very letter, chap. 2.15. *I will give the valley of Achor for a door of hope.* For howsoever the maps of *Canaan* do most of them lay the valley of *Achor* and *Sichem* at a very distance, yet if it be observed in *Iosh.* 7. & 8. how neere to the hills of blessing and cursing (wherefore *Gerizim* that lay over *Sichem* was one) the stoning of *Achan* was, as the current of the text there doth carry it, and how *Josephus* speaketh of the great valley by *Samaria*, *Ant. l.* 20. *cap.* 5. it will not seem improbable that the valley of *Achor* ran along between *Gerizim* and *Ebal*, and by the City of *Sichem*. And when our Saviour first beginneth

neth to preach to strangers and to convert them, it is in this very valley, and so he makes it *a doore of hope* of conversion of the Gentiles, whereas it had been a doore of despaire and offence to *Israel* at their first entrance into the land.

The Style and tenour of this Section, so far as it relates the story of *Christs* being among the *Samaritans*, is so very agreeable to the tenor of the Prophecy of *Hosea*, that it seemeth to speak to that all along: and our Saviour to an adulterous woman here, openeth many things, that that parabolicall husband of an adulterous wife had spoken there. Compare but these places amongst others.

Hosea	*Iohn*, chap. 4.
Chap. 1. ver. 2. Chap. 3. ver. 1.	Vers. 18.
Chap. 2. ver. 21, 22, 23.	Vers. 35. 36, 37.
Chap. 3. ver. 4.	Vers. 21.
Chap. 3. ver. 5.	Vers. 10.
Chap. 13. ver. 15.	Vers. 14.

This very place of *Sichem*, was the place where the very first Proselytes came in, that ever came into the Church of *Israel*, *Gen.* 34. 2 9. & 35. 2. and in this story it is the first place proselyted under the Gospel.

Vers. 4. *And he must needs goe through Samaria.*

Ἔθος ἦν τοῖς Γαλιλαίοις (saith *Iosephus*) ἐν ταῖς ἑορταῖς εἰς τὴν ἱερὰν πόλιν παραγινομένοις ὁδεύειν διὰ τῆς Σαμαρέων χώρας. *It was the custome of the Galileans as they went to Ierusalem to the Festivalls, to goe through the country of the Samaritans. Antiq. lib. 20. cap. 5. And hee that would goe soonest thither must goe that way, and it is three dayes journey that way from Galilee to Ierusalem. Idem. in vita sua. Iosephus* helpeth us here how to understand the word *Samaria* in this story in hand, namely for Σαμαρέων χώρα *the Countrey of the Samaritans*, and not any city of that name, for there was no city called *Samaria* at this time: for *Sichem* was now the chief city of the *Samaritans*, as the same *Josephus* witnesseth

neſſeth *Antiq. lib.* 11. *cap.* 8. This Country of *Samaritans* lay between *Judea* and *Galilee*, and hee that would goe from the one to the other muſt paſſe through that, ſee *Luk.* 9.51, 52. although there was ſo great a fewd between the *Jews* and *Samaritans*, as we ſhall ſee by and by. This way it ſeems grew dangerous at the laſt and neere unpaſſeable either becauſe of the enmity mentioned, or by reaſon of the many theeves and robbers wherewithall the land of *Canaan* abounded towards the time of the deſtruction of *Jeruſalem*: and by reaſon of the *Roman* Souldiers that were ſtragling abroad: For ſo *Maimony in Kidduſh hodeſh*, witneſſeth where ſpeaking of the meſſengers that uſed to be ſent abroad through the country, to give notice of the fixing of the new moons he tells how ſoon they might get to ſuch a diſtance, unleſſe there was חורם בדרך *war and rapine in the way* שחיה בין יהודה לצלול בימי חכמי משנה בדרך *as there was in the way between Iudea and Galilee in the dayes of the wiſe men of the Miſhneh*, *pereh.* 5.

Verſ. 5. *A city of Samaria called Sichar neer the parcell of ground, &c.*

The ſtory, concerning the parcell of ground which *Iacob* gave to his ſon *Ioſeph*, is in *Gen.* 33. 19. & 48. 22. but there is difference betwixt this name uſed here and that mentioned there, and there is difference in the relation there betweene one place and another: There the place is called *Sichem*, here *Sychar*, there in one place, it is ſaid that *Iacob bought it*, and in another, that *hee got it with his ſword and bow*. *Sichem* is a word of much like conſtruction as *Netſer* is in *Eſa.* 11.1. & *Mat.* 2.23. for as that ſignifieth both the *branch Chriſt*, and the town *Nazareth*, where hee ſhould ariſe, ſo doth this, both *a portion of ground*, and the place, or ſituation, where it lay. I have given thee (ſaith *Iacob* to *Ioſeph*) שכם אחד *Shechem echad*, *above thy brethren*, that is *one portion*, (as the Chaldee Paraphraſt and other Jews render it) and that portion, the place or portion of *Sichem*, (as the Septuagint tranſlate it,) of that city there is mention in *Gen.* 34. and in divers other places of the ſcripture: and whether it took that name from *Sichem* the ſonne

of *Hamor*, that ravished *Dinah*, it is not much usefull or materiall to look after, certainly it keepeth that name all along the Scripture but only in this place: for that *Sychar* here is the same place with *Sichem*, the circumstance added, *that it was neer the parcell of ground that Iacob gave his son Joseph*, makes the matter past denyall: It is a very generall censure upon this word both by expositors that write upon this chapter, and others that mention the word occasionally, that it is written wrong and corruptly, for it should be written and read *Sychem*: But 1. their very so saying doth shew and argue that it is generally read Sychar in all copies, and are all corrupt? 2 It is hard to imagin, how any Scribe should so miswrite or misread, as to write χαρ for χεμ. seeing there is so little affinity between the letters in the Greek: And 3. any scribe that was a Scripture man, could not easily so mistake, seeing there is so frequent mention of *Sichem* in the Bible, but of *Sichar* never. Therefore to me it is past all doubting, that the word is written and read in our copies exactly and to a letter, as it was written by the Evangelist himself: And it may be conceived, that he wrote it, as it was sometimes (and it may be commonly) called among the Iews. The hatred and dissention between the *Iews* and *Samaritans* was exceeding bitter, as shall be shewed anon, and it is no strange thing if the *Iews* used this as a nickname for the *Samaritans* chief city, to cal it Sychar instead of *Sichem*. The people of the Kingdom of *Samaria* are called the *Drunkards of Ephraim*, *Esay*, 28. 1. *Woe to the Crown of pride, the drunkards of Ephraim*: &c. Now the word *Sychar* importeth and signifieth *Drunkennesse*, and it may very well bee conceived, that seeing the *Iews* abhorred the *Samaritans* so much as they did, that they framed the name *Sychem*, into the drunken name *Sychar*, and in scorn called the metropolis of the *Samaritans* so, in the disdain and scorn that they had against them. So they called *Beelzebub Beelzebul* or the *God of a dunghill* for the greater detestation, and so the Holy Ghost calleth *Achan*, *Achar*, 1 *Chron.* 2. 7. to hit him home for his troubling of *Israel*, *Josh.* 7. compare the changing of *Sychem* unto *Sychar*, with the changing of *Achan* into *Achar*, and why may we not apprehend this to be done purposely, & without mistakes of transcribers as well as that? Now

Now, as for the difference between the two texts of *Moses* that speak of this portion, of *Jacobs* ground, the one saying that *it was bought of the Hivite with money or lambs*, and the other *that it was won from the Amorite with his sword and bow*, it is best reconciled by taking both places literally and in their proper sense, but to understand them of severall times: At *Jacobs* first coming unto *Sichem* out of *Padan Aram*, hee bought this peece of ground of the *Hivite* as it is storyed *Gen.* 33. 19. whether for money or for lambs wee shall not need to dispute in this place: But after the slaughter of the *Sichemites*, he was long and far distant from that place and made no use of it, it not being safe for him to reside there, his sons having caused him to stinke to the Inhabitants of the lands, and God calling him away unto other places: Now what became of his land, and of the city *Sichem* which had been emptied of its Inhabitants, all this while of *Jacobs* absence? Certainly it is more proper and probable to hold, that the Inhabitants of the land would some of them usurpe and seize upon those places, and that *Jacob* was put to recover them againe by force of armes, then either to think that *Jacob* owneth the slaughter of *Sichem* by his sons, as his own act, or to understand this portion of ground and *Jacobs* sword and bow allegorically as many doe: *Vid. Targ. Onkel. & Ierusalami, &c.*

Vers. 6. *Now Jacobs well was there, &c.*

There is mention of this well in *Gen.* 49. 22. where *Jacob* foretells that *Joseph* should grow exceeding fruitfull by this well, or at this place of *Sichem*. As it came to passe, *Jos.* 24. 1. 1 *King.* 12. 1. &c. *Joseph is a fruitfull bough*, or a sonne of fruitfulnesse, *beside the well*: which words are not only to bee taken figuratively, as resembling *Joseph* for fruitfulnesse, to a tree planted besides a well, which was neer moisture and watering, but they are to bee understood even properly and literally, for the very place of this well, where *Joseph* should be chiefly seated, and grow even to the dignity of a Kingdome. It was not only the tradition of the *Samaritans*, that this well was extant in *Jacobs* time, and that his family drunk of it,

it, but it was a reall truth, as is asserted by the Evangelist, and both affirm it upon the warrant of that text: Compare this story of *Christ*, with the woman of *Samaria* at the well of *Sichar*, with the story of *Abrahams* servant at the well of *Haran*, *Gen.* 24. *Jacob* at the same well, *Gen.* 29. and *Moses* at a well in *Midian*, *Exod.* 2.

Sect. *For the Iewes have no dealings with the Samaritans.*

This is the speech of the Evangelist, not of the woman of *Samaria*, for it was needlesse of her to tell our Saviour of the distance that the *Iews* and *Samaritans* kept one from another, which both the Nations knew well enough: but it was necessary that the Evangelist should relate so much to us, both that the womans question, *How is it that thou being a Jew askest water of me*, might bee the better understood, and also that the great work done by our Saviour in the conversion of so many *Samaritans*, might be set out the more glorious, by how much the hatred between the two Nations was the greater; This dissention and fewd betwixt them did proceed from severall causes and occasions.

1. There had been a continuall enmity between the Inhabitants of the two countries *Iudea* and *Samaria* even while they were both of the seed of *Israel*, from the time of the ten tribes revolt under *Jeroboam*, to their captivity by *Shalmanezer*, as is copiously set out in the book of *Kings* and *Chronicles*.

2. When the ten tribes were captived out of their land, the King of *Assyria* planted *Samaria* with men of divers Nations and divers Idolatries. 1 *King.* 17. 24. &c. And sent among them some of the Priests of the ten tribes to instruct them in Religion. 1 *King.* 17. 28. *Ios. Ant. lib.* 9. *cap.* 14. And so the countrey fell into an hotch-potch of Religion, in some things like the Jewish, in many things exceeding heathenish. And the people sometime shewed friendship to the *Jews*, sometimes enmity, sometimes claiming kinred of them when they saw them in prosperity, pretending to have been descended from

from *Joſeph* but ſometimes again ſcorning and deſpiſing them when they ſaw them brought to any ebbe or in calamity. *Ioſ. Ant. l. 9. c. 14. & lib. 12. ca. 7.*

3. When the tribes of *Judah* and *Benjamin* were brought to the loweſt ebbe, and captived out of their own land into *Babel*, then did theſe *Samaritans* get elbow-room and inſolency againſt them, againſt their coming to their owne land againe. Theſe were the main oppoſers and hinderers of the building of the Temple, *Ezra* 4. called the *Adverſaries of Judah and Benjamin* verſ. 1. and *the people of the land*, verſ. 4. yet pretending to ſeek God, and to ſacrifice as well as the *Jews*, verſ. 2. &c.

Here the fewd and hatred began to be more apparent, and as the *Samaritans* were thus bitter to the *Jews*, ſo the *Jews* to their power were not behind hand with the *Samaritans*. *For* (if wee may beleeve their own Authors) *Ezra, Zorobabel and Joſhua gathered all the Congregation into the Temple, and brought in three hundred Prieſts, and three hundred books of the Law, and three hundred Infants, and they blew Trumpets, and the Levites ſung and chanted, and curſed, excommunicated, and ſeparated the Samaritans by the ſecret Name of God, and by the glorious writing of the Tables, and by the curſe of the upper and lower houſe of Judgement; that no Iſraelite eat of any thing that is a Samaritans: for he that doth, doth as if he ate ſwines fleſh*: Nor that any Samaritan *be proſelyted to Iſrael, nor have any part in the Reſurrection, as it is ſaid, what have you to doe with us to build the houſe of the Lord our God? nor have you any part or right or memoriall in Jeruſalem. And they wrote out and ſent this curſe to all Iſrael in Babel, and they added thereto curſe upon curſe, and the King fixed a curſe everlaſting to them as it is ſaid*, And God *that hath cauſed his name to dwell there, deſtroy all Kings and people that ſhall put to their hands to alter it. Hæc R. Tanchuma. fol.* 17.

4. Hitherto the *Samaritans*, after the captivity of the ten tribes, were Heatheniſh and no *Jews* among them ſave one or a few Prieſts to teach them the Law according to the ten tribes uſage of it, and as it ſeemeth by *Aben Ezra* on *Eſth.* 1. they had the book of *Moſes* law among them, but in ſo wild a tranſlation, that the firſt verſe of it was read thus, *In the beginning Aſhima created heaven and earth.* (What *Aſhima* meaneth,

ſee 2 *King.* 17. 30.) but from the times of *Ezra* and *Nehemiah*, exceeding many *Jews* began to be mingled among them, and became *Samaritans*: The main occaſion was this: One of the ſons of *Jojada* the ſon of *Eliaſhib* the High-Prieſt, marryed the daughter of *Sanballat* the *Horonite* a chief man among the *Samaritans*: for which cauſe he was driven from the Prieſthood by *Nehemiah*, *Neh.* 13. 28. *Joſephus* nameth both the man and the woman, and relateth the full ſtory to this purpoſe. *Manaſſes* (ſaith he) *the brother of Jaddua the High-Prieſt, had maryed Nicaſſo the daughter of Sanballat. Which thing the Elders of the Jews taking exceeding ill, as a violation of their Laws, and as an introduction to ſtrange marriages, they raged that either he ſhould put away his wife, or that hee ſhould bee put away from the Prieſthood: Yea and Jaddua his brother drave him away from the Altar that he ſhould not Sacrifice. Whereupon Manaſſes addreſſing himſelf to his Father in Law Sanballat, tells him, that it was true indeed that hee loved his daughter Nicaſſo moſt dearly, but yet would not loſe his function for her ſake, it being hereditary to him by deſcent, and honourable among his Nation. To this Sanballat replyed, that hee could deviſe ſuch a courſe, as that hee ſhould not only injoy his Prieſthood ſtill, but alſo obtain an High-Prieſthood, and be made a primate and metropolitane of a whole Countrey: on condition that hee would keep his daughter ſtill and not put her away: For hee would build a Temple on mount Gerizim over Sichem, like the Temple at Jeruſalem, and this by the conſent of Darius who was now Monarch of the Perſian Empire. Manaſſes imbraced ſuch hopes and and promiſes, and abode with his Father in law, thinking to obtain an High-Prieſthood from the King. And whereas many of the Prieſts and people at Jeruſalem were intricated in the like marriages, they fell away to Manaſſes, and Sanballat, provided them lands, houſes and ſubſiſtence. But Darius the King being overthrown by Alexander the Great, Sanballat revolted to Alexander and did him homage, and ſubmitted both himſelf and his Dominion unto him: and having now gotten an opportunity, he made his Petition to him and obtained it of building this his Temple. And that that helped him in this his requeſt was, that Jaddua the High-Prieſt at Jeruſalem had incurred Alexanders diſpleaſure for denying him help and aſſiſtance at the ſiege of Tyrus. Sanballat pleaded that hee had a ſon in law named Manaſſes brother to Jaddua, to*

whom

whom many of the Jews were very well affected and followed after him, and might he but have liberty to build a Temple on mount Gerizim, it would bee a great weakning of Jaddua, for by that meanes the people would have a fair invitation to revolt from him: Alexander easily condescended to his request: and so hee fell on to build his Temple with might and main. When it was finished it caused a great Apostasie at Jerusalem, for very many that were accused and indited for eating of forbidden meats, for violating the Sabbath or for other crimes, fled away from Jerusalem to Sichem and to mount Gerizim, and that became as a common Sanctuary for offenders. To this purpose Josephus: To which it may not be impertinent to adde the relation of *R. Abrah. Zacuth* about this matter. *When Alexander the Great,* saith he, *went from Jerusalem, Sanballat the Horonite went forth to him (with some Israelites and some of the sons of Joshua the High-Priest, who had made marriages with the Samaritans, and whom Ezra and Nehemiah had driven from the house of the Lord) and hee desired of Alexander that the Priests his sons in law might build a Temple in mount Gerizim: and the King commanded that it should be done, and so they built a Temple. Thus was Israel divided, half the people after Simeon the Just and Antigonus his scholar, and their society, following what they had received from the mouth of Ezra and the Prophets. And the other half after Sanballat and his sons in law, and they offered burnt offerings and sacrificed out from the house of the Lord, and made ordinances of their own invention. And Manasseh the son in law of Sanballat, the son of Joshua the son of Jozedek the High-Priest, was Priest in this Temple. And then Sadoc and Baithus also became famous, being the Scholars of Antigonus, and this was the beginning of Heresie: for they went in the time of Antigonus their Master to the Temple of Mount Gerizim, and became chief men there. And that Temple stood about two hundred years. It was built forty years after the building of the second Temple,* Juchasin. fol. 14. col. 2.

And thus was Temple set up against Temple, High-Priest against High-Priest, and Worship against Worship, and now are the two Nations growen into a greater detestation one of another then ever they were before. And many of the Jewish Nation became *Samaritans*, enemies to their own countrey, kinred and Religion: And it became a common *quære* and

quarrell among them, whether was the truer Religion, and whether the truer Temple, that at *Jeruſalem*, or that on *Gerizim*, as the woman queſtioneth in this chapter, verſ. 20. and *Joſephus* ſaith, the *Jews* and *Samaritans* mutined upon this diſpute in *Egypt*, *Antiq. lib.* 12. *cap.* 1. & *lib.* 13. *cap.* 6. And this difference and heart-burning of the Nations in regard of Religion brake out often into open hoſtility and acts of violence, as the ſame *Joſephus* giveth examples, *Antiq. lib.* 12. *cap.* 3. & *lib.* 18. *cap.* 3. & *lib.* 20. *cap.* 5. &c.

The *Jews* in their writings doe commonly call the *Samaritans* כותיים *Cutheans*: from *Cutha* a countrey and river of *Perſia*, 2 *King.* 17. 24. *Joſeph. Ant. lib.* 11. *c.* 4. & *lib.* 9. *cap.* 14. but ſince Chriſtianity came into glory, their hatred to *Chriſtians* being equall to what it was towards the *Samaritans*, they ſo commonly call *Chriſtians* by the ſame name, that it is hard in many places to judge when they ſpeak of *Samaritans* and when of *Chriſtians*. *Three things* (ſaith the *Talmud*) *make a man tranſgreſſe againſt the mind of himſelf and againſt the mind of his Creator, and thoſe are An evill ſpirit, the Cutheans, and the rules of poverty.* *Erubhin cap.* 4. And againe, *They ſay not Amen after a Cuthean that giveth thankes.* Beracoth. cap. 8. &c. From theſe *Samaritans* *Elias Levita* conceiveth that the wandering generation of *Gipſes* came. *Vid. Tiſbbi. in voce* ברו.

Verſ. 10. *If thou knoweſt the gift of God.*

τὴν δωρεὰν *The article prefixed* (ſaith *Beza*) *ſheweth that hee ſpeaketh of ſome excellent gift, and that is of himſelf whom the Father offered now unto the woman.* And indeed the latter clauſe expoundeth the former unto this ſenſe, and ſheweth that by this gift of God, *Chriſt* is to be underſtood not only as given to the world, *Ioh.* 3. 16. (for this the *Samaritan* woman knew well enough that the *Meſſias* was to come a Redeemer, verſ. 25.) but as now come and offering himſelf unto her: and this our Saviour calleth the *gift of God* in ſuch a ſenſe as hee ſaith to his Diſciples, To you *it is given*, but to others it is *not given*. *Mar.* 13. 11. For though *Chriſt* were the *goodneſſe of God* to all his people, as *Hoſ.* 3. 5. yet was it a peculiar gift of God to ſome particular

particular ones to ſee and hear *Chriſt* work miracles, and preach for their converſion, as *Luk.* 10. 23, 24.

Sect. *Thou wouldeſt have asked of him, and he would have given thee living water.*

The *Vulgar Latine* puts a *forſitan* to it, *Perhaps thou wouldeſt have asked*: leaving it as doubtfull whether the woman would have begged grace from *Chriſt* if ſhee had knowen him for the *Meſſiah:* Whereas *Chriſt* knew well enough what ſhe would have done, and none that knoweth *Chriſt* can doe leſſe then beg this living water of him. Were it not that I obſerve the Author of the vulgar tranſlation to render the particle Αν by *forſitan* in other places, as chap. 5. 46. & 8. 19. I ſhould have thought that hee put a *perhaps* upon it becauſe of the carnall apprehenſions that the Nations, both *Jews* and *Samaritans*, had about the coming and Kingdom of the *Meſſias*, but I ſhall not trouble my ſelf and the Reader about the ſearching of his thoughts. *Chriſt* knew the womans, and if ſhee had but known him (how ever it might bee a pertinent inquiry how the generality of the Nation would have intertained *Chriſt* if they had known him, and what they would have asked of him, becauſe of their earthly thoughts of his kingdome, and becauſe of their high thoughts of their own legall performances) hee himſelf ſaw, that ſhee would have asked grace from him. *I aske of thee, if thou kneweſt thou wouldeſt aske of me*: as *John* the Baptiſt that knew him came on in ſuch a kind of tenor, *I have need to bee baptized of thee, and comeſt thou to me? Thou wouldeſt have asked of him, and he would have given thee*, as *Mar.* 7. 7, 8.

That by the *living water* here ſpoken of, is meant the Spirit of Grace, is apparent in verſ. 14. and paſt deniall, and therefore I cannot think that *Cyprian* did give it as the very meaning of this place, but that he meant it alluſively onely, when hee ſaith that *this living water is baptiſm, and that becauſe baptiſme once received is not to be reiterated, therefore it is ſaid, that whoſoever drinketh of this water ſhall never thirſt.* lib. 1. epiſt. 3.

The Spirit in Scripture is compared to fire and water;

two the greateſt purifiers, and refreſhers: for water purifieth from filth, fire from droſſe, water refreſheth againſt heat, fire againſt cold, and how the work of the ſpirit of grace is ſutable to theſe, needeth not to ſpend time to demonſtrate.

Verſ. 14. *But whoſoever ſhall drink of this water that I ſhall give him ſhall never thirſt.*

It is made a great ſcruple by Expoſitors and that deſervedly, how he that hath received grace may be ſaid never to thirſt for it more: Since the more grace, the more deſire of grace ſtill: and various anſwers are given to the doubt, which I ſhall omit: To mee it ſeemeth needfull, that by *thirſting* here is not to bee underſtood barely deſirouſneſſe of drinke, but fainting and fayling for thirſt: and ſo the word עטף which is uſed by the *Syriack* here for *thirſting*, is uſed by the *Chaldee Paraphraſt*, *Lam.* 2. 19. for *fainting*: for whereas the *Hebrew* text hath it, *lift up thy hands toward him for the life of thy young children*, העטפים ברעב *that faint for hunger*, the *Chaldee* hath rendered it דצחין בכפנא *that thirſt for hunger*: And ſo *Eſay* 48. 21. *They thirſted not when he led them through the deſerts* (which the *Chaldee* rendreth, *Hee ſuffered them not to thirſt*) is ſo to be underſtood, of not periſhing for thirſt: or not languiſhing for it: for that they thirſted in the wilderneſſe and cryed out for water, it is related more then once.

In the verſe before, our Saviour ſaid, *He that drinketh of this water*, διψήσει πάλιν *may thirſt again*: but in this verſe hee uſeth not the word πάλιν *Again*, (for he that is watered with grace doth thirſt for the ſame water of grace again and again) but he whoſoever ſhall drink of this water which I ſhall give him, ſaith, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, *hee ſhall never ſo thirſt*, as to fail or periſh by it; but this water ſhall preſerve him to eternall life. Compare *Eſay* 41. 17.

Verſ. 15. *The woman ſaith, Sir give me of this water, &c.*

The woman doth now fall from queſtioning, as verſ. 11, 12. to plain mocking and deriſion, for this can bee conſtrued no other

other in her; I know theſe words of hers, are taken by divers to intimate her inclining to, and imbracing this doctrine of *Chriſt* though ſhee knew not well how to underſtand it: and they ſhew, ſay ſome, *Simplicitatem credendi, her ſimplicity or ſincerity of beleeving, who ſo ſoon doubted not to aske for this ſo excellent water.* But be it conſidered, 1. That as yet ſhee took Chriſt but for an ordinary man, untill hee hath told her of her ſecret villanies, and then ſhee takes him for a Prophet, verſ. 19. And 2. that taking him for an ordinary man, ſhe talks with him as a *Samaritan* huſwife would doe with a common *Jew*, betweene whom there was ſo deadly a ſcorn and ſpeech. 3. The thing that *Chriſt* ſpake of, of giving water, after which the party that had it ſhould never thirſt, were things ſo ſtrange, and would ſeem ſo ridiculous to any *Samaritan*, nay to any fleſh and bloud that knew no more of him then as yet ſhee did, (thoſe words proceeding from ſo mean a man as he ſeemed to bee) that her words in reply thereunto, *Sir give me of this water, &c.* can be no other but a jeer & ſcorn of what he had ſpoken. And her calling him κύριε or *Sir*, doth no whit take off this conſtruction, ſince that was but a word of ordinary compellation: or if ſhee uſed it in a higher ſenſe, ſhee uſed it but in the higher ſcorn.

Verſ. 17. *I have no husband.*

The reaſon why Chriſt bids her call her husband, may bee ſuppoſed to be, partly that he might check and ſtop her jeering, by minding her of her own faults, and chiefly that hee might ſhew her that hee was another kind of perſon, then ſhee judged of him, by telling her of ſuch things as ſhee knew hee could not tell her but divinely.

Now her deniall that ſhee had any husband, is aſcribed by ſome to her modeſty, to conceal her adultery: by others to this, becauſe ſhee knew not what *Chriſt* would doe with her husband: but till it can be ſhewed, why a *Samaritan* queane ſhould talk with any reverence or civility, with an ordinary *Jew* (for ſhee took *Chriſt* for no other as yet) eſpecially when hee ſpake to her of ſuch unlikely things as hee did, it is the moſt

moſt proper and undiſputable interpretation of her words, *I have no husband*, to take them for a ſcoffing and regardleſſe anſwer to a queſtion and to a perſon that ſhee was careleſſe whether ſhe gave any anſwer to or no.

Verſ. 18. *Hee whom thou now haſt is not thine husband.*

It ſeemeth by the numerouſneſſe of her former husbands, and by the ſame expreſſion uſed concerning them and this (thou *haſt had* five and this that *thou haſt*) that ſhe was a divorced woman, and now lived in an adulterous marriage: and it may be, marryed to him, who had adulterated her in her former husbands dayes: But be it either thus, or that ſhee lived in adultery out of wedlocke, her conſcience is convinced of the truth of the thing that *Chriſt* ſpeaketh, and withall ſhee findeth that he had told her that which a meer ſtranger could not tell her but by the ſpirit of Prophecy, and therefore ſhe ownes him for a Prophet.

Verſ. 20. *Our Fathers worſhipped in this Mount.*

Concerning him to be a Prophet, ſhee ſodainly deſireth to hear what he will determine upon that great diſpute, that was between the *Jews* and the *Samaritans* continually, namely *whether was the truer and righter place of worſhip, Jeruſalem or Mount Gerizim.*

Shee called Jacob, *Our Father Jacob*, ver. 12. for ſo the *Samaritans* would be a kin to the *Jews* when they thought good; but the Fathers ſhe ſpeaks of here, were as far from the Religion and Worſhip that *Jacob* uſed, as *Jacob* was from the Religion of *Hamor* and *Sichem*. *Joſephus* tells one ſtory, that gives this woman but little cauſe to boaſt of her Fathers worſhipping in that mount, and that is this, That when *Antiochus Epiphanes* did ſo heavily oppreſſe the *Jews* and perſecute their Religion, theſe *Samaritans* thinking that their Religion alſo looked ſomewhat like that of the *Jews*, and that *Antiochus* might haply ſuſpect that they and the *Jews*, and both their Religions were ſomething a kin, and ſo they ſuffer as well as the other:

they

they fairly send to *Antiochus*, and betime disclaime any such kindred: And whereas indeed they could not deny, but they had a Temple, they besought him that it might be dedicated to the *Grecian Iupiter* and called by his name, and so by the Kings command it was. *Antiq. lib.* 12. *cap.* 7. Here was worshipping in that Mount with a witnesse and much to be bragd of: but see the impudence of Heretickes, when such a Temple shall compare with the Temple at *Ierusalem*.

Abraham Zacuth saith *This Temple of Gerizim was destroyed by Iochanan the son of Simeon the son of Mattathias, and the Heretickes slain. Iuchas. fol.* 14.

Vers. 21. *Woman beleeve me, The Houre cometh, &c.*

As shee owned him for a Prophet, so hee challengeth to bee beleeved of her as a Prophet, and as a Prophet hee foretels her of what was now ready to come to passe: namely, that Ceremonious Worship should cease, and bee no more confined to particular place or Nation. That there should be *no Sacrifice* at *Ierusalem*, *no Image* at *Samaria*, *no Ephod* at *Ierusalem*, *no Teraphim* at *Samaria*, as *Hos.* 3. 4. but that those places and that manner of worship should fail and be abolished. And so hee answers her question in the first place, to this purpose that it was needlesse for her or any other to trouble themselves about that dispute whether *Ierusalem* or *Gerizim* were the more eminent place of Worship, for the time was just now in coming, when neither the one, nor the other should be the place of worship at al. And then he determins the question indeed, that *Ierusalem* had ever been and was at that present the right place of worship, but *Gerizim* a Temple of error and usurpation: and he proves his determination by this reason, *Wee know what wee worship, &c.*

Ver. 23. *The true worshippers shal worship the Father in spirit & truth.*

In the terms, *The true Worshippers*, hee looketh at the womans question, and the two nations controversie. They tugged for it, and shee inquires about it, whether of the people had the true worship amongst them: why, saith *Christ*, ere

long there shall be no worship at all either among the one or the other: And the time is now come that he that will be taken for a true worshipper, must neither worship as the *Jews* doe, ceremoniously, but *in spirit*, nor as the *Samaritans* doe, erroneously, but *in truth*. Thus may wee very well divide the two words *Spirit and truth*, to serve these two purposes, as thus to answer about the worship of either nation: the one whereof worshipped God altogether in externall Rites and Ceremonies, and the other worshipped they knew not what and they knew not how. But generally the word *Spirit and truth*, are taken by Expositors to signifie but one and the same thing, and stand in opposition only to the carnall Rites and shadowy types in which their whole Worship in a manner did consist.

His using of the tearm *Father* for God, is not so much in reference to the other persons in the Trinity, or because the woman was acquainted with that mystery, but because the *Jews*, and it is like the *Samaritans* also used the word very commonly in their prayers and speeches, as, *Our Father which art in heaven doe to us as thou hast promised by the Prophet*. And, *Let the prayers and requests of all the House of Israel bee accepted before their Father which is in heaven, &c. Maym. in Tephilloth.*

Vers. 24. *God is a Spirit, and they that worship him, &c.*

Here ariseth a question upon the very first reading of the verse, (the words *Spirit* and *truth* being interpreted, as is mentioned immediately before) and that is, why did God so punctually ordain, and so long continue a Typicall and Ceremonious Worship, if those that worship him must worship in spirit and truth? Answer, That very worship was for this end and purpose, that men should learn to worship God in spirit and truth. For all these rites and types were but doctrines of the way of Salvation through Christ till Christ came: and the very use of them was to this end, that out of them men should spell this spirituall and true worship, namely to worship God in Christ, and to look after his benefits for their salvation

vation which thoſe rites doctrinally held out unto them, and which leſſon the true worſhippers or beleevers did attaine unto.

Verſ. 25. *I know that Meſſiah cometh, &c. hee will teach us all things.*

The *Samaritans* had learned from the *Jews* to expect Meſſias; & how the *Jews* expected this to be the time of his coming, wee have ſhewed before, and it may bee the woman ſpeaketh this as meaning, that ſhee looked for *Meſſias* to come ſhortly, which occaſioned *Chriſts* anſwer, *I am hee*, as taking at her words in that ſenſe, Thou ſayeſt *Meſſias* will come ſhortly and reſolve all things, I tell thee *Meſſias* is come already, and I am hee. Now her referring the reſolution of this doubt to *Meſſias* his coming, it ſheweth ſhee did not throughly digeſt and entertain *Chriſts* anſwer to her queſtion, although ſhee took upon her to acknowledge him for a Prophet. Shee had no mind the thing ſhould be ſo as he had reſolved, and therefore ſhee had no mind to beleeve it. How Chriſt was expected as the great teacher, we ſhall obſerve afterward.

Verſ. 29. *A man which hath told mee all things that ever I did.*

The Diſciples having now bought al things that they would have for dinner, (for it was now dinner time,) return to the well to their Maſter, and upon their return, Chriſts diſcourſe and the womans is broken off, and ſhee ſlips away into the city, and bids *come ſee a man that hath told me all things that ever I did*: But Chriſt did not ſo; for hee told her only of one particular or two, about her husbands; but beſides that the word *All* in Scripture is not alwayes ſtretched to the utmoſt extent of its ſignification, he had told her ſo much that ſhee concluded that he that could tell her that, could have told her alſo all things elſe: ſuch expreſſions as theſe in earneſt and pathetical narrations are not ſtrange.

Ver. 35. *Say ye not there are yet four months, &c.*

The coherence and connexion of this verſe with thoſe before, which is the firſt thing to be looked after in it, lieth thus: The Diſciples had been in the city and bought ſome meat, and when they had ſet it ready they invite him to dinner. Hee anſwers, No; hee hath other meat to feed upon then they are aware of, and that was to doe the will of him that ſent him, and to finiſh his work: And what work was that? why, the very work that hee had been juſt now about, preaching the Goſpell and converting a ſoul, and which work he knew was increaſing upon him by the coming of the *Samaritans* to hear him, whom either hee now ſaw coming in flockes towards him, or knew they would come: In theſe words therefore he anſwers his Diſciples to this purpoſe: You would have mee to eat, but I have ſomewhat elſe to doe which is meat to mee, which is to finiſh my Fathers work in preaching the Goſpell: for look you yonder; whereas yee ſay it is four moneths to harveſt, ſee what a Goſpell harveſt is coming yonder, what a multitude of people is yonder coming to hear mee, ready for the harveſt: therefore it is not a time to talke of eating of meat that periſheth, but to fall to this harveſt work, which is my meat in doing the will of him that ſent me.

The harveſt of the *Jews* began at the Paſſeover: for on the ſecond day of the Paſſeover the Law injoyned them to bring a ſheaf of the firſt fruits of their harveſt and wave it before the Lord: and from that day they counted ſeven weeks to *Pentecoſt*: See *Levit.* 23. 10, 15. Four moneths therefore before the Paſſeover (which was the fourteenth day of the firſt month) falls to be towards the latter end of our *November*, or thereabout; as is eaſily caſt by any. This therefore helpes to ſet the clock of the time reaſonable well, both for the reckoning of what times are paſt, and for the better fixing of the next Paſſeover that is to come. As 1. It ſhews about what time *Johns* impriſonment befell, and how long hee preached: namely, from Paſſeover was twelvemonth to this *November*, a yeare and a half & a month and ſome dayes above: for it is like that *Chriſt* ſtayed

ſtayed not long in *Judea* after *Johns* impriſoning. 2. It ſhews that *Chriſt* had ſpent ſome eight months in *Judea* from the Paſſeover hitherto and had in this time converted abundance of people to his doctrine. 3. It will help to clear that *the feaſt of the Jews* ſpoken of in the next chapter, is the next Paſſeover that was to come, as we ſhall obſerve when we come there.

In the former part of the words, *Say ye not, There are foure moneths and then cometh harveſt?* he ſpeaketh literally of their harveſt of corn: but in the latter *the fields are already white to harveſt*, hee ſpeaketh parabolically or ſpiritually, of the multitudes of people both among *Jews* and *Gentiles*, that were ready to bee reaped and gathered by the Goſpel: And when hee ſaith, *lift up your eyes and looke on the fields*, hee ſeemeth to point them to the multitude of *Samaritans* that were now in ſight coming toward him. That paſſage in the Prophet *Hoſea* chap. 2. 20,21,22,23. ſpeaketh to ſuch another divine and ſpirituall ſenſe and purpoſe. *I will hear the heavens, and they ſhall hear the earth, And the earth ſhall hear the corn and the wine and the oil, and they ſhall hear Iezreel* (the Lords ſeedneſſe) *And I will ſow her to me in the earth, &c.* And the like in *Amos* 9.13,14. *Behold the dayes come, ſaith the Lord, that the plowman ſhall overtake the reaper, &c.*

Verſ. 36. *And he that reapeth, &c.*

The Prophets and the holy Teachers under the old Teſtament ſowed the word and doctrine of Salvation which ripened to the harveſt of the Goſpel. Not but that they like good labourers repead the fruits of their labours in gathering a harveſt of ſoules in their ſeverall generations by the power of their miniſtery, but in this paſſage our Saviour aimeth not only at the Diſciples converting of ſouls as they had done, but alſo at ſome tranſcendency of theirs in this miniſtration above thoſe that had gone before them, which may be obſerved in theſe particulars of advantage.

1. The Prophets and the teachers of the way of Salvation under the Law, may be conſidered in a twofold relation: either in reference to the great pains they took in their miniſte-

ry and the fruit they had of it in conversion of soules, or in reference to the doctrine of Salvation which they left behind them, planted in the Nation by their pains and ministery, to succeeding generations. To this latter it is that our Saviour referreth when he saith, that they were to enter into other mens labours: meaning that whereas the cleerenesse of the doctrine of Salvation had been growing in the Nation, from time to time, by the paines and sowing of the holy Prophets in their severall ages, they now came to preach upon this advantage, that they had all these holy mens foundations to build upon, and to top up the cleerenes of that doctrine which they had bin building up through all the time of the Old Testament. Nay we may also take *John* Baptist and Christ himself in the number of these seedsmen, that sowed the seed of that doctrine in more plentifulnesse and cleerenesse then all had done before, and even into their labours must the Disciples in their ministury enter, having so great a preparation made, and so great a foundation laid as they two had made, for them to enter upon and to begin their work.

2. The Prophets and Teachers under the Law had raised the thoughts of the people to an expectation of *Messias* his coming about this very time, as hath been observed before, and so had even ripened them to the full, for the ministery of the Apostles, when they should come to teach that Christ was come, and that he had done and suffered whatsoever was written of him: And this very thing among others was a singular and eminent whitenesse of this field of the Jewish Nation to harvest, that they looked every day when the *Messias* should appeare: And observe how soone the womans words take in *Samaria*, *Is not this the Christ*, so as not only the *Samaritans* flock out to him, but that upon her very words they beleeve and upon a little converse they confesse, *We know that this is indeed the Christ the Saviour of the world*, vers. 42. And this, because their expectation was full ripe, of the *Messias* his present coming.

3. Now as for the ripenesse of the *Gentiles* field, for the Gospell harvest, it consisted not so much in any such doctrine of Salvation as had been sowed among them, or in such expecta-

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tion of Chriſts coming (though the *Jews* now diſperſed through all the world, might have a little acquainted them with ſuch matters more then had been publiſhed among them in ancient times) at it did in the ripening of the love of the Lord, and his turning towards the Nations in mercy whom he had for ſo many years caſt off and deſpiſed. And according to the ripening of that love the Lord had diſpoſſeſſed certain providences which did ſomewhat help toward the ripening of the world unto ſuch a purpoſe: as in that the Scripture were now turned into the Greek tougue and were among the Heathens, that the Greek tongue in which the New Teſtament was to bee written, was now the moſt commonly ſpoken language of all other, and that the *Jews* of thoſe tribes that had retained the true Religion when the ten fell away, namely *Judah* and *Benjamin*, were by ſeverall meanes planted and ſowed abroad in all countries of the world, and with them the Scriptures.

Our Saviour therefore upon the *Samaritans* coming out unanimouſly to him through the womans relation concerning him, (to whom hee had imparted that he was the *Meſſias* for that very purpoſe) taketh occaſion to diſcourſe of the ripeneſſe of the world for the harveſt of the Goſpell, and animateth his Diſciples to that work by ſeverall arguments: as

1. That they ſhall receive the reward and fruit of their labours to eternall life.

2. That they ſhall not only receive this fruit, but they ſhall receive it in the eminenteſt and higheſt degree, with the glorious Patriarchs and Prophets who had laboured in ſowing, they and theſe reapers ſhould rejoyce together.

3. That they ſhould enter into other mens labours, (as *Iſrael* did at their entrance into the land of *Canaan*, into houſes they builded not, and vineyards they planted not, &c.) And that that common Proverbe, which proveth to be true upon various occurrences, *one ſoweth and another reapeth*, ſhould prove true to them to their much comfort and incouragement.

Verſ.

Verſ. 42. *This is indeed Chriſt the Saviour of the world.*

Here is a confeſſion of faith higher by ſome degree then the *Jews* common Creed and belief concerning the *Meſſias*: for they held him only for a Saviour of the Jewiſh Nation and Redeemer of that people, but the reſt of the world they looked not after nor regarded: and ſo wee may ſee how deeply and cordially theſe *Samaritans* had drunk in and digeſted the water of life which Chriſt had adminiſtred unto them, as to acknowledg him in his proper character. The *Samaritans* indeed were Gentiles, however they pretended to *Joſeph* for their Father, and ſo in their converſion may wee look upon a beginning of the converſion of the *Gentiles*, the great field now white for the Goſpell harveſt. In leſſe then four years after this, this field of *Samaria* where Chriſt had now ſowed ſuch ſeed, the enemy came and ſowed damnable tares by *Simon Magus*, *Act.* 8. It may be that wretch took opportunity for the venting and ſpeeding of his deluſions there, by this, that he found the City acknowledging it for certaine that the *Meſſias* had been among them: and hee creeps in among them either as one of his Diſciples, or elſe in affront and contradiction to *Chriſt*, as doing wonders by magick whereas we read not that *Chriſt* had done any miracles there at all.

Verſ. 44. *For Jeſus himſelf teſtified, that a Prophet had no honour in his own Country.*

The reaſon alleadged ſeemeth ſomewhat ſtrange at the firſt ſight: that *Jeſus* ſhould goe into *Galilee* his own country, becauſe he teſtified that a Prophet hath no honour in his own country. But by the words *his own Country* is not to be underſtood *Galilee* at large, but his own town *Nazareth* the place of his education. And ſo is the expreſſion plainly conſtrued *Luk.* 4. 23. His voiage therefore was into the other parts of *Galilee*, avoiding his own home *Nazareth*, becauſe hee foreſaw his intertainment would not bee honourable and reſpective there.

Verſ.

Verſ. 45. *For they alſo went unto the Feaſt.*

It was very pertinent for the Evangeliſt, to clear this matter about the *Galileans* going up to *Jeruſalem* to the Feſtivalls, becauſe there were ſeverall things that might give occaſion to think that they came not there. As 1. the diſtance of place, *Galilee* being ſo far from *Ieruſalem*, as that the whole Kingdom of *Samaria* lay between, and the way exceeding full of danger. 2. Their difference in manners and cuſtomes in exceeding many things from the *Jews* that dwelt in *Judea*: of which the Talmudiſts doe give exceeding many inſtances. *In Judea they did work on the Paſſeover Eve: in Galilee they did not.* Peſachin per. 4. *In Judea they ſearched the Bridegroome and the Bride three dayes before their bedding: in Galilee they did not. In Judea they had two Paranymphi, one of the Bridegroomes friends, and another of the Brides: in Galilee they had not ſo. In Judea the Paranymphi lay in the ſame roome where the Bridgroome and Bride lay, in Galilee they did not, &c.* Toſaphta ad Cetuboth per. 1. 3. Their difference in language, as *Mark.* 26. 73. *Mark.* 14. 70. For בני יהודה דייקי לשנא צליל לא דייקי לשנא. *The Jews of Judea ſpake a pure language in comparison of the Jews of Galilee.* Erubhin. fol. 53.

Verſ. 46. *A certain Nobleman.*

It is hard in the variety of conſtructions, that are given of the Greek word Βασιλικὸς to tell what this man was that was ſo titled: The *Vulgar Latin* and *Eraſmus* render it *Regulus, A little King*: The Syriack עבד מלכא *one of the Kings ſervants*: Which the *Arabick* followed in ſenſe, though not in words. The *Italian* hath it *Signore, A great man* or of high degree: *Nonnus*, Βασιλικὸς ἀνὴρ, *A man of the Kings*, which is the very epithet that is uſed by the *Arabick* and ſeverall other expoſitions of it are given, upon which I ſhall not inſiſt.

Now for conjecturing who this man was, and what this title of his doth import, I ſhall firſt produce a paſſage out of *Juchaſin*: fol. 19. which is to this purpoſe, *Hillel and Shammai, received the traditionall Law from Shamajah and Abtalion. At*

first it was Hillel and Menahem, but Menahem went away to the ſervice of the King, (Herod) with fourſcore men gallantly cloathed, as it is related in Hagigah. And this matter is alſo mentioned by Joſephus ben Gorion: that Menahem was a great wiſe man like a Prophet, that he uttered divers predictions and foretold Herod (the great) when he was young that he ſhould be King. Herod alſo did much honour old Hillel, for theſe men were well contented that hee was King. Old Shammai alſo foretold that Herod ſhould raigne: for when Herod came upon a triall before the Sanhedrin for killing of a man, they reſpected his perſon: but Shammai told that hee ſhould bee King and ſhould kill them. Yet Herod layd no hands on Hillel, Shammai, Menahem, and their officiates, but honoured them.

Theſe men that ſided with *Herod*, and helped to promote and ſupport his reign, though he were a ſtranger and of the ſeed of *Edom*, I conceive to bee thoſe that are called *Herodians* in the Goſpel, *Mar.* 3.6. *Matth.* 22.16. men of as eminent learning and authority as any other in the Nation, but ſwayed by Courtſhip to this compliance. Of this number I cannot but conceive this man to have bin, that we have in hand, who came to Chriſt for the healing of his ſonne: Βασιλικὸς, *A Royaliſt*, who had ſided and been aſſiſtant to old *Herod*, the Father of him which was now *Tetrarch*, and one of that *Herodian* faction, to raiſe and eſtabliſh him in the Kingdome; and now a follower of the ſonne as hee had been of the Father. Shall I gueſſe at his name? I ſhould as ſoone thinke this man was *Chuza*, *Herods Steward*, mentioned in *Luk.* 8.3. as any other that can bee named: unleſſe it bee *Manaen* or *Menahem*, *Act.* 13.1. who was educated together with *Herod the Tetrarch*, being it may bee, the ſonne of that *Menahem* ſpoken of before, who firſt departed to *Herods* party. But bee the man by name whoſoever hee will, wee cannot but obſerve this thing, about the occurrence that doth here concerne him, That though *Herod* himſelfe, had been ſo harſh and cruell to *John the Baptiſt* but a little before as to put him in priſon; yet had the Lord ſo provided for the cheriſhing of the Goſpell in *Chriſts* miniſtery, that even of *Herods* houſhold and retinue, there are ſome that hearken and are converted

ted to it: The miniſtery of *John* did not want its fruits even in the Court: Though *Herod* himſelf was a dallying auditor, and did ſome things after the preaching of *John*, which he thought might ingratiate him the more with the people, but left other things undone, yet were there belonging to his Court that did really and ſincerely receive the Goſpel and obey it.

SECT. XVII.

St. LUKE, CHAP. IIII. Verſ. 14.	St. MATTH. CHAP. IIII. Verſ. 12.	St. MARKE, CHAP. I. Verſ. 14.
AND Jeſus returned in the power of the Spirit into Galilee, and there went out a fame of him, through all the region round about.	*NOw when Jeſus had heard that John was caſt into priſon he departed into Galilee.*	*NOw after that John was put into priſon, Jeſus came into Galilee preaching the Goſpel of the Kingdom of God.*

15 *And he taught in their Synagogues being* [a] *glorified of all.*

16 *And he came to Nazareth where hee had beene brought up, and as his cuſtom was, hee went into the Synagogue* [b] *on the Sabbath day, and ſtood up for to read.*

17 *And*

[a] Syr. משׁתבח *Being praiſed of all.*

[b] Ἐν τῇ ἡμέρᾳ τῶν σαββάτων. *Eraſ. In die Sabbatorum:* Wee find ſometimes σάββατον in the ſingular number, as *Joh.* 5.9, 10. & 7.22, 23. *Mark.* 24.20. *Mark.* 16.1. *Luk.* 23.56. And in the Septuagint, *Neh.* 9.14. & 13.15, 17. *Pſal.* 92. *in titulo Eſay* 66.23. And ſometimes σάββατα in the plural: and this number is moſt conſtantly uſed in the Law, *Exod.* 16.23, 26. & 20.8, 10. & 31.13, 15, 16. & 35.2, 3. *Lev.* 23.3, 38. & 26.2. *Numb.* 15.32, 33. & 28.9. *Deut.* 5.14. And the Da-

tive case plurall is sometime Σαββάτοις as 2 Chron. 8.13. from the Hebr. שבת and the Greek Σάββατον: and sometime Σάββατα as Mar. 12.1.5. 10, 11. Mar. 1. 21. from the Chaldee שבא and from the Greek Σάββα Σάββατος.

St. LUKE CHAP. IIII.

17 *And there was delivered unto him the Book of the Prophet Esaias, and when he had* [c] *opened the Book, hee found the place where it was written.*

18 [d] *The Spirit of the Lord is upon me, because hee hath anointed me to preach the Gospell to the poor, hee hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.*

19 *To preach the acceptable year of the Lord.*

20 *And hee closed the book and gave it again to the Minister, and sate down: and the eyes of all them that were in the Synagogue were fastened on him.*

21 *And he began to say unto them, This day is this Scripture fulfilled in your ears.*

22 *And all bare him witnesse, and wondered at the gracious words that proceeded out of his mouth, and they said, Is not this Josephs son?*

[c] Gr. Ἀναπτύξας, that is, when hee had unfolded the booke: for their bookes in those times were not bound as ours are now, to open and turn over leaves, but they were rould up as a Roule of paper. And hence were their bookes called צלין and Ezekiel 2. 9. מגלה Esai. 8. 1.

[d] The Evangelist in this question from Esay, doth follow the translation of the Septuagint, verbatim, but onely in that clause, *To set at liberty them that are bruised.*

The differences betwixt the Greek and the Hebrew text are not great; they are only these. 1. In the Hebrew it is *The Spirit of* אדוני יהוה *The Lord Jehovah* is upon mee: which the Greek hath uttered by the single word Κύριος, because it commonly useth that word to translate both *Adonai* and *Jehovah* by. 2. Whereas the Hebrew repeateth the word *Jehovah* again in the next clause, *because the Lord hath anointed me*: the Greek hath omitted it, the sense being cleer enough, though it doe leave it out. 3. The Hebr. חבש, which signifieth *to bind up*, it hath rendred to *Heal*, bringing the word up to its full sense. 4. The

Hebrew

Hebrew עניים *the humble*, it hath rendred Πτωχοὶ *the poor*: for it meaneth *The poore in ſpirit*, which is the ſame with *humble*.

St. LUKE CHAP. IIII.

23 *And hee ſaid unto them; Ye will ſurely ſay to me this Proverbe,* [e] *Phyſitian heal thy ſelf, whatſoever we have heard done in Capernaum, doe here alſo in thine own Countrey.*

24 *And he ſaid, Verily I ſay unto you, No Prophet is accepted in his own Country.*

25 *But I tell you of a truth, Many widows were in Iſrael in the dayes of Elias, when the heaven was ſhut up three yeares and ſix moneths, when great famine was throughout all the land.*

26 *But unto none of them was Elias ſent ſave only unto Sarepta a city of Sidon, unto a woman that was a widow.*

27 *And many leapers were in Iſrael in the time of Elizeus the Prophet: and none of them was cleanſed ſave Naaman the Syrian.*

28 *And all they in the Synagogue when they heard theſe things were filled with wrath.*

29 *And roſe up, and thruſt him out of the City, and led him unto the brow of the hill (whereon their City was built) that they might caſt him down headlong.*

30 *But hee paſſing through the midſt of them went his way.*

[e] *Phyſitian heal thy ſelf,* This proverbe the *Jews* commonly utter thus אסי אסא יתך חגרחך, *Phyſitian heal thine own lameneſſe: Tanchumah* hath it in a legendary ſtory of a Dialogue betwixt *Adam* and *Lamechs* wives. They fell out with their husband, & would no more aſſociate with him, yet they would goe to *Adam* to aske his counſell.

Adam adviſeth them to hearken to their husband. They anſwer him with this Proverb. אסיא אסי יתך חגרחך *Phyſitian heal thine owne lameneſſe: Thou partedſt from thy mate an hundred and thirty years, and doſt thou teach us otherwiſe? Tanch. fol. 4. col. 2.*

Reaſon of the Order.

TO clear the ſubſequence of this Section to that preceding, needeth no more adoe, but ſeriouſly to conſider the progreſſe of the ſtory hither, and to obſerve the progreſſe of it from hence a ſtep or two forward. For although *Luke* hath laid it ſo cloſe to the ſtory of the temptation, as if it did immediately follow, and as if it were the firſt journey that *Chriſt* took into *Galilee* after, yet is the parallel ſtory in *Mat.* 4. 12. ſo plainly pointed out to have been after *Chriſt* heard that *John* was impriſoned, that it leaves no more doubting of the method and of the time of this ſtory. *Jeſus* indeed departed into *Galilee* preſently after his temptation in the wilderneſſe; of which wee have the ſtory *Joh.* 1. 43. and there hee turned water into wine at *Cana*, *Joh.* 2. 16. &c. and abideth a while at *Capernaum*, verſ. 11. and from thence goeth to the Paſſeover at *Hieruſalem*, verſ. 13. &c. and there and in *Judea* he ſtayeth till towards the latter end of our *November*, as was obſerved before; and all this while was *John* the Baptiſt preaching at liberty, *Joh.* 3. 23. but then *Jeſus* heard of his impriſonment, and foreſaw his own danger if hee ſhould continue in *Judea*, therefore he makes for *Galilee*, and goeth through *Samaria*, *Joh.* 4. 1. &c. comes up to *Cana* in *Galilee*, and there healeth the Rulers ſervant at diſtance, verſ. 43. 46. and now begins to be famous by theſe miracles, and ſo begins to preach in their Synagogues. So that the beginning of this Section may bee ſuppoſed as an *Epiphonema* to the ſtory foregoing, the firſt word being changed from *And* to *Thus*. *Thus Ieſus returned in the power of the Spirit into Galilee*, and the like of *Matthew*, *Thus when Jeſus heard that John was committed to priſon, he returned to Galilee.*

Now is it a ſtrange thing in Scripture to lay ſtories ſo cloſe together, as *Luke* hath done theſe two, when yet there was a long ſpace of time, and a large Catalogue of occurrences came between, as in this Evangeliſt, *Act.* 9. 25, 26. compared with *Gal.* 1. 17, 18. *Matth.* 19. 1. compared with *Joh.* 7. 10. to *Joh.* 10. 40. and in others places.

And

And as the order of this Section is thus cleared and aſſerted, by the current of the ſtory hitherto, ſo will it be the more confirmed by the continuance of it henceforward, it being obſerved how *Matthew*, *Marke*, and *Luke* fall in together at the next Section in one and the ſame ſtory, and ſo continue it as a three twiſted coard not eaſily broken, of which thing the readers own eyes may be his Judge.

Harmony and Explanation.

Verſ. 14. *Jeſus returned in the power of the Spirit.*

IT had been at the leaſt fourteen moneths ſince the Holy Ghoſt came down upon *Chriſt* when he was baptized, and yet doth *Luke* purpoſely mention the power of the Spirit upon him after ſo long a ſpace. 1. To ſhew hee had the Spirit in a meaſure above other men, for they were not alwayes acted by the Spirit after his firſt comming on them, 2 *Kings* 4. 27. but Chriſt was alwayes. 2. The Evangeliſt in the ſtory that hee had mentioned next before, had ſhewed that Chriſt was led by the power of the Spirit into the wilderneſſe, and by it had overcome the temptations of *Satan*, and now would he ſhew that he cometh in the ſame power to deal with men, and to overcome their affections. But 3. and chiefly *Luke* uſeth this expreſſion, becauſe he is now to relate how Chriſt began to ſhew himſelf powerfull in his miracles, ſo that the fame of him went all about the Countrey, and that his miniſtery was glorified of all, and now it was ſeaſonable to mention, and to take notice of the Spirit of the Lord upon him, when hee is more fully and intirely to fall upon the miniſtery of the Goſpell.

Verſ. 15. *And hee taught in their Synagogues.*

Wee have here occaſion to looke a little preſſely after theſe two things. 1. The nature and conſtitution of their Synagogues,

gogues: And 2. upon what ground and permiſſion Chriſt, who hitherto had lived as a private mechanick man, was ſuffered to preach in them. The former of theſe deſerveth our conſideration, becauſe of the frequent mention that wee have of Synagogues all along the Goſpells, and other bookes of the New-Teſtament: And the latter, becauſe of the queſtion ſo much afoote, of preaching without a publick call and ordination.

Sect. 1. *The Antiquity and divine Inſtitution of Synagogues.*

Although the word *Synagogues*, be rarely found in the Old Teſtament, ſpelled ſyllabically with ſo many letters in our Engliſh Bibles, yet both reaſon and equivalent expreſſions uſed there, do more then probably perſwade us, that ſuch conventions and meeting places were no ſtrangers to *Iſrael* in thoſe ancient times.

For 1. It is ſaid expreſly according as our *Engliſh* utters it, *Pſ.*74.4. that the enemie had burnt al the *Synagogues of God* in the land. Which although the *Chaldee* render it of the Temple only, and *Rabbi Solomon* of *Shiloh* and the firſt and ſecond Temple only, yet both the plurall number uſed, and the context it ſelf inforceth it, to be interpreted of more conventions then only in one place: And *Aquila* doth render it expreſly *Synagogues* as our Engliſh doth: And *Jonathan* the *Chaldee Paraphraſt* of the Prophets (whoſoever was of the *Pſalmes*) ſpeaketh the very ſenſe of that clauſe of the *Pſalme*, even as our Engliſh utters it, when hee interprets that paſſage in *Eſay* 7.19. בכל נחלים the *Aſſyrian* Bee ſhall come *upon all the Houſes of Praiſe*.

2. What can we make of theſe *High places* that are ſo often mentioned in Scripture in a commendable ſenſe: as 1 *Sam.* 9.19. & 10.5. 1 *King.* 3.4. &c. other, then that they were Synagogues or places of publick worſhip for particular congregations? For howſoever *High places* doe often heare ill in the Scripture, as places of Idolatry, and falſe worſhip, as 1 *Kings* 11.7. & 12.31. *Ier.* 7.31. & 19.5. &c. yet doe wee finde alſo that ſome High places eſcape that brand, and are mentioned

oned with on honourable memoriall: And although thoſe alſo are frequently taxed for Sacrificing there, which ſervice ſhould only have been exerciſed at *Ieruſalem*, yet doe we never find them taxed for mens worſhipping there. In 2 *King.* 12. 2. & 14. 4. & 15. 4. &c. it is ſaid, that *Ioaſh, Amaziah, and Uzziah did uprightly in the ſight of Lord, But the high places were not taken away*, not that they ſhould have been deſtroyed for being places of worſhip or of publique Aſſemblies, but the text expreſſeth ſtill what was their abuſe and what ſhould have been removed, namely that the people ſhould not have ſacrificed & burnt incenſe there, which part of worſhip was only confined to *Ieruſalem*. מדורבן שילה עד בית חמקדש הותרו הבמות: *From the deſtruction of Shiloh to the building of the Temple high places were lawfull*, as it is the *Jews* generall and common ſaying, but they underſtand it as generally, of lawfulneſſe to ſacrifice: which when the people would not leave to uſe after the Temple was built, they are often taxed with it; but with no other part of worſhip In High places if it were not Idolatrous.

3. How was it poſſible that the *Jews* ſhould keep the Sabbath according to the injunction laid upon them of having every ſeventh day a holy meeting or convocation, *Lev.* 23 3,4. if they had in all times their Synagogue meetings or particular Congregations, which the plurall number uſed of *Aſſemblies* or *Congregations* doth more then ſeem to intimate in *Pſal.* 26. 12. & 68. 26.

4. Let us caſt how the *Jews* could poſſibly celebrate thoſe ſolemnities to which they were obliged, (beſides the three Feſtivalls which required their appearance at *Ieruſalem*) if they had not Synagogues or meetings of particular Aſſemblies: when they were in the Wilderneſſe, what could they doe on the Sabbath day, when the Tabernacle Court would not hold the thouſand part of them, and when Family duties only would not reach the rule that was ſet before them? And when they were come into the land, when diſtance of place from *Ieruſalem* made going thither every Sabbath impoſſible, and when every Family were not able to read the Law, much leſſe to expound it, nay when many and many Families were neither able to carry on a Sabbath dayes worke, nor hire or

get one that was learned and able to carry it on, what could they then doe without Synagogues, but loſe the Law, Sabbath, Religion and the knowledge of God and themſelves, and all?

5. When Synagogues were now come into uſe and frequented, how was this uſe and frequency and frequenting of them firſt taken up? Wee read of them under the ſecond Temple, eſpecially in the times of our Saviour and of his Apoſtles: when the people were now loſt in hypocriſie and traditions: And can we thinke that thoſe corrupt times outwent the purer and holyer times of *David*, *Joſhua*, *Samuel*, &c. in finding out ſo abſolutely needfull a meanes for maintaining of knowledg and Religion as their Synagogue meetings were? Can wee conceive that *Phariſees* ſhould ſet up theſe ſo uſefull conventions (how uſeful may be judged by Chriſts and his Apoſtles conſtant frequenting them, to omit all other evidences) and that the Elders and Prophets, and holy men under the Old Teſtament wanted them? Take but the *Chaldee Paraphraſts* opinion againe upon this point, who upon thoſe words of *Deborah*, in *Judg.* 5. 9. *My heart is towards the Governours of Iſrael, that willingly offered themſelves, bleſſe ye the Lord*, gloſſeth thus. *I am ſent to praiſe the Scribes of Iſrael, who when this affliction was, ceaſed not from inquiring after the Law, and now it is comely for them that they ſit in the Synagogues publikely, and teach the people the words of the Law, and bleſſe and praiſe the Lord.*

It cannot therefore be otherwiſe imagined (to ſpare more words upon this proofe) but that, ſeeing the uſe of Synagogues was of ſo abſolute and inevitable neceſſity, for the maintaining of Religion, as that in a very ſhort time there could bee no Religion without them, they were not only of ancient uſe among the *Iſraelites* even from their firſt ſetling in *Canaan*, but that they had alſo ſo warrantable an originall, as could not be leſſe then Sacred: for if their founding were not appointed articulately by *Moſes* or ſome other Prophet, yet was their erecting written ſo plainly in a moſt religious neceſſity, that if they had not a divine Law in tearms, they had a divine neceſſity indeed for their foundation.

Sect.

Sect. II. *Of the Synagogues in those latter times after the return out of captivity.*

However corruptions and vain fancies were crept into, and mingled with the worship and carriage in their Synagogues in the latter dayes of *Ierusalem*, when sin, folly, and traditions did abound (as what hath there been even of the holiest use and institution, which by the wretched folly or daring of men hath not been abused, either besides or contrary to the proper end and use of it?) yet because the New Testament doth speak of the Synagogues as they then were better or worse, and hath occasion often to relate to their customs which were now traditionall and mingled with humane inventions; It is agreeable to the work that we have in pursuit, to give account and relate the story of them accordingly out of their own antiquities and traditions. In which if we find that their fond and foolish inventions had spoild the Synagogue service, yet had it no more nullified the necessary being of Synagogues then their Traditions had done the Law.

Wee will first therefore look upon the places that were capable and fit to have a Synagogue builded and erected in them, as their traditions ordered, and those were not every town or village that was in *Israel*, but only those that were called עירות גדולות *Great cities*. Now what one of these was is determined by the *Talmud* in these words: אי זו היא עיר גדולה.

כל שיש בה עשרה בטלנים פחות מכאן הרי זה כפר *What is meant by a great city? Such a one as hath in it ten men of leisure? Lesse then thus, it is a village. Megillah per.* 1. And to this sense *is Maymonides* to be understood, when he saith כל מקום שיש בו עשרה מישראל צריך לתכין בה בית שיכנסו בו לתפלה *Every place where there are ten men of Israel, there it is requisite to build house, whither they may resort to prayer at every time of prayer: and this place is called a Synagogue: And the men of the City are to urge one another to build a Synagogue, and to buy them a Booke of the Law, Prophets, & Hagiographa, Maymon. in Tephillah per.* 11.

Not that every towne which had ten men or ten idle men

in it was capable presently of a Sanagogue, but these ten men that they meane must bee men of some fashion and quality.

Their precisenesse for this number of ten a[illegible] from this, because they held not that to bee a lawfull Congregation, nor pleasing to God in which there was not ten persons. *And they read not in the Law nor in the Prophets, in the Synagogue, nor lifted up their hands, &c. unlesse there were ten persons present. Megillah per.* 4. For they thought not that God was present there, if there were not so many men present.

The Divine Majesty dwelleth not among lesse then ten: Nay *R. Jonathan* saith, that *when the Holy blessed God cometh into the Synagogue and findeth not ten there, he is presently angry, as it is said, Wherefore came I and there was no man?*

ומניין לעדה שהיא עשרה But whence ground they this opinion that a *Congregation consisteth of ten*, and must not bee lesse? This is the *Talmuds* own question in *Sanhedrin per.* 1. and they give there this answer.

שנא עד מתי לעדה הרעה הזאת יצאו יהושע וכלב *Because it is said, How long shall I bear with this evill Congregation* (עדה *Num.* 14. 27.) *Take Joshua and Caleb* [illegible] *and there remained but ten*: namely the rest of the spies which caused the people to murmur, for of them only they understand these words to be spoken.

The words of our Saviour in *Matth.* 18. 17, 20. seem to have reference to this opinion; *Dic Ecclesiæ, Tell the* עדה *or Congregation*; and that is not ten or many, as they held, but *when two or three are gathered together in my name*, if no more may be had.

Now upon this traditionall construction of the word עדה or of a *Congregation*, that it must consist at the least of ten, they only erected Synagogues in those places, where there were ten men, that were בטלנים or still at leasure, and uningaged from other imployments, to goe to Church at every time of prayer to make up a Congregation: Poor labouring men, and men of great imployments in the world could not bee at this leisure alwayes, and therefore those men that must be continually the makers up of a Congregation at every pinch, must be

bee גדולים בני חורים as *Rambam* stiles them *ubi supra, per.* 12. *Men of rank and quality*; [Not so much of rank and greatnesse in regard of outward possessions, wealth and honours, as in regard of Study in the Law and Religion, שאין לך בן חור' אלא מי שעוסק בתלמוד תורה *For there is no Ben horin* or man of rank, *but hee that is versed in the Study of the Law, Avoth. per.* 6.

Sect. 11. *Of their Synagogue dayes, or times of their meeting there.*

Where a City or Town was stockt with ten such sufficient men there they built a Synagogue, and according to the number of such men, and populousnesse of the place, they increased the number of their Synagogues sometimes to a very great multitude: The treatise *Beracoth* saith *there were twelve Synagogues in Tiberias: fol.* 8. And *Rabbi Solomon* speaketh of four hundred and eighty Synagogues in *Ierusalem*, on *Esai.* 1.

Now their Synagogue dayes, or the times of their publick prayers there, were three every week (setting holy dayes aside), namely on the Sabbath, and on the second day of the week, which answereth to our *Munday*, and on the fifth day, which is our *Tuesday*: Their meeting there on the Sabbath, and praying, and reading the Law was ordained by *Moses. Maym. Tephil. per.* 12. *But on the second and fifth day of the week was appointed by Ezra. Talm. in Bava bathra per.* 4. There the *Gemarists* and *Glossaries* debate the matter why on these two dayes rather then on any other two of the week, and some say it was, because they should never be three dayes together without hearing of the Law. And in allusion hereunto they apply that passage in *Exod.* 15. 22. *They went three dayes to the wildernesse and found no water.* Others say it was, because *Moses* went up on the fifth day of the weeke to receive the renewed Tables, and came down on the second.

These two dayes of the week were called ימי כניסה *The dayes of Assembling. Megill. per.* 1. *Because on these dayes the Inhabitants of the Villages went into the great Townes where Sy-*

nagogues were to hear the Law, Glos. Mishnaioth in octavo. ibi.

The Judges used to sit in Judgement on these two dayes of the week: Chetuboth. per. 5. and these were the two dayes of the week on which they used to fast. Luk. 18. 12. Gloss. in Bava bathr. ubi supr.

There is an expression in Act. 13. 22. The Gentiles desired to have the same words spoken to them εἰς τὸ μεταξὺ σάββατον on the Sabbath between: which if it bee not to bee understood of one of these Synagogue dayes of the week, it would fairly plead for our Christian Sabbath.

Their traditionall Canons injoyned the frequenting of the publick assemblies in their Synagogues, and that upon the very clear grounds of reason and Religion, *God refuseth not (say they) the prayers of a Congregation, yea though sinners bee amongst them. Therefore it is necessary that a man joyn himselfe to the Congregation, and pray not alone at any time, when hee may pray with the Congregation. And let a man ever goe to morning and evening prayer in the Synagogue: And every one that hath a Synagogue in his City, and prayeth not in it, with the Congregation hee is called* שכן רע *An evill neighbour. Maym. in Tephillah. per. 8. Beracoth. fol. 61. And it was forbidden that any one should goe by the Synagogue at the time of prayer, unlesse he had some burden upon his back: or unlesse there were more Synagogues in the City, for then he might be thought to bee going to his own Church: or that there were two doores in the Synagogue: for then hee that saw him goe by the one doore might thinke hee would come in at the other. But if hee had his Phylacteries upon his head hee might goe by, for those bare witnesse that hee was mindfull of the Law. Id. ibid. per. 6.* This Phylacteriall note of a Student, and learned man in the Law, I suppose was that, by which the rulers of the Synagogue of *Antioch* in *Pisidia*, were incited to make the motion to *Paul* and *Barnabas* to make a Sermon to the people. They were meer strangers one to another, and I see not how they should guesse them to be men fit to teach, any way so well and readily, as by seeing their Phylacteries upon them, which the learned among the *Jews* only used to wear and the Apostles among the *Jews* wore them as well as others, for to the *Jews* they became *Jews* for the winning of them.

Sect.

Sect. IV. *Of their Synagogue Officers.*

Their Synagogues themselves are described by the Jewish writers, to consist of two parts, the Chancell and the Church. The chancell they called היכל *The Temple*: and it stood westward as did the *Sanctum Sanctorum* in the Tabernacle and the Temple: and in this they set the Ark or Chest, (for every Synagogue had one) in which they laid up the booke of the Law. In the body of the Church the Congregation met, and prayed and heard the Law, and the manner of their sitting was thus. The Elders sate neer the Chancell with their faces down the Church: and the people sate one form behind another with their faces up the Church toward the Chancell and the Elders. Between the people and the Elders thus facing one another, there was a space where there stood the Pulpit, where the Law was read and Sermons made unto the people. *Talm. in Megil. per* 4. & *May. ubi supr.*

Now *Rabbi Alphes* expounding what is meant by *the Elders of the Synagogue*, he saith זקנים הינו חכמים *They were the wisemen* or those students of the Law that were among them: that is, those ten men of Religion, rank and learning, of which we have spoken before, which were the prime members and constituents of the Congregation. Of these Elders there were some that had rule and office in the Synagogue, and some that had not. And this distinction the Apostle seemeth to allude unto, in that much disputed text, 1 *Tim.* 5. 17. *The Elders that rule well, &c.* where *The Elders that ruled well*, are set not only in opposition to those that ruled ill, but to those that ruled not at all.

Those that ruled or had Office in the Congregation were these two.

1. ראש הכנסת Ἀρχισυνάγωγος *The Ruler of the Synagogue*: *Luk.* 8. 41. 49. He had the chief care of affairs there: that nothing should be done undecent or disorderly, as *Luk.* 13. 14. He gave warning when the Reader should begin to read. *Maym. ubi ante per.* 12. and when the people should answer *Amen*, *Aruch in* אמן. and took care of things of the like nature, that conduced to the regulating of the Service and of the Synagogue.

2.

2. שליח הצבור *Angelus Ecclesiæ, The Minister of the Congregation*, who laboured in the word and doctrine, being the constant Minister of the Synagogue, to pray, preach, keep the book of the Law, appoint the readers of it, and to oversee that they read aright: And from hence he was called חזן Episcopus or *Overseer*. And so *Baal Aruch* doth cleerly expound it, *The* חזן *Chazan*, saith he, *was* שליח הצבור *the Minister of the Congregation: and the word meaneth an Overseer: for it behooved him to see how they read in the Law.* And the glosse upon *Maymony* in the places aforecited doth plainly make the *Sheliahh hatsibbor*, or *Angelus Ecclesiæ*, and the *Chazan* or *Episcopus* to be all one: And so we may see from whence these titles and epithets in the New Testament are taken, namely from the common platform and constitution of the Synagogues, where *Angelus Ecclesiæ*, & *Episcopus* were terms of so ordinary use and knowledge: and we may observe from whence the Apostle taketh his expressions when he speaketh of some Elders ruling and labouring in word and doctrine, and some not, namely from the same platform, and constitution, of the Synagogue, where the *Ruler of the Synagogue*, was more singularly for ruling the affaires of the Synagogue, yet was he ever a Student in Divinity: and the *Minister of the Congregation*, labouring in the word, & reading of the Law, and in doctrine about the preaching of it: Both these together are sometimes called jointly *The Rulers of the Synagogue*, *Act.* 13.15. *Mark*, 5.22. being both Elders that ruled, but the title is more singularly given to the first of them.

Sect. V. *Of their Preachers.*

Having thus taken some view of their Synagogues as they now stood, it is in the second place worth the examination, upon what ground and reason Christ was permitted to teach in their Synagogues, he being a private man, and of a mechanick education: He was not only a Carpenters son in common repute, but he is also called a Carpenter himself, *Mark.* 6. 3. And was it used among the Jews that mechanicks and tradesmen might preach, if they would thrust themselves upon it? No, it was not any such use or custom in the nation, that

gave

gave Christ this admission to the Pulpit, but the wonders and miracles that hee wrought which caused his fame to goe through all the country, and which caused the people to take him for a Prophet: this was that that procured him admittance and acceptance to teach and preach in any Synagogue where he came.

1. From the very first platforming of the Church of *Israel*, the tribe of *Levi* was set a part for the publick ministery, to attend upon the Altar at *Jerusalem*, and to teach the people up and down the Nation, *Deut.* 33. 10. *Mal.* 2. 7. and for the better fitting of them for teaching, they had eight and forty cities alotted them, *Josh.* 21. in which they dwelt together, as in so many Universities, studying the Law, that they might be able in time to bee Preachers in the Synagogues, and Teachers in schools up and down the land.

2. Men of other tribes also studied the Law and became learned men and publick Preachers as well as the Priests and *Levites*, as the scribes of *Zebulun*, *Judg.* 5. 14. the learned men of *Issachar*, 1 *Chron.* 12. 32. The great *Hillel* of the tribe of *Judah*, and his posterity, *Rabban Simeon*, *Rabban Gamaliel*, *Pauls* master, &c. and *Paul* himself of the Tribe of *Benjamin*: Nay sometime they had Doctors and publick Teachers of the Law, and professors of Divinity, that either were not *Israelites* at all, but only Proselytes or Proselytes sons, as *R. Akiba*, a man exceeding famous, *was the son of Joseph a Proselyte of righteousnesse. Maym. pref. ad Iad. hazachah*: or that were but halfe *Israelites*, as *Shemaiah* and *Abtalion* are said by *Maymony* in the place cited, to be *Proselytes of righteousnesse* also, and by *Abraham Zacuth* to be of the posterity of *Sennacherib*, but their mother was an *Israelite*, *Juchasin fol.* 50.

3. There were some of their publick Teachers and Preachers that had been Mechanicks, as *R. Johanan* called *Sandelar or the Shoomaker*: *R. Judah* called *Hajiat*, *or the Tailor*, *&c.* And so saith *Maymonides*, &c. גדולי וחכמי ישראל היו מהן רושבי עצים *Some of the greatest wisemen of Israel have been some of them hewers of wood, and drawers of water, and some of them blind, yet for all that they plyed the Law day and night, and so became some of the great Traditionaries. In Talm. torah. per.* 1.

4. Now none of these forementioned, were admitted to this publick imployment of teaching and preaching, but hee was first ordained, and had Ordination as a State call and commission to that office. So *Iohanan the Shoomaker*, or *Sandeler* mentioned before, was ordained by *R. Akibah*, before ever hee was publick Teacher or called *Rabbi*: *Iuchasin fol.* 61. for none were called *Rabbi* but who were first ordained, for that was one of the passages in their ordination; *They laid not alwayes their hands on him that was to be ordained, but they called him Rabbi, and said to him, Behold thou art ordained, &c. Maymon. in Sanhedr. per.* 4. *And all the while before his Ordination, he was called after his Fathers name as Ben Betirah, but after his Ordination hee was called R. Joshua ben Betirah. Iuchasin fol.* 56. Till *Hillels* time, a publick Teacher having been ordained himself, had authority and used to ordain his scholars according as he saw them fit, but for honor to *Hillel* that rite was centred in the *Sanhedrin*: and they used to ordain men to particular imployment in the publick administration, and they might not goe beyond that particular to which they were ordained: כלמי שיראו לדברים יחידים *They have power, saith Maymony, to appoint whom they will to particular matters: As for example, there was an excedding great wise man, that was fit to teach all the Law every whit, it was in the power of the Sanhedrin to ordain him, so, as that he might not judge or that he might not teach about bound and loose, or they might give him license to teach about bound and loose but not to judge in matters of mony, or they gave him power to judge in this matter, but not to judg in matters of damage, &c. May ubi supra.* Thus curious and circumspect they were in and about the matter of ordination and concerning a lawfull and authoritative disignation of publick Teachers and Judges to their peculiar and particular imployment in the publick, to fix them within their owne compasse and line, and that every one might not intrude upon what ministeriall or magisteriall ministration he would. And therefore it was far from being a common use, or from being any use at all among the Iews in their Church, to let any Mechanicall or uncalled and unordained men to step up into the Doctors chair, or Ministers Palpit, to read Divinity publickly, or to preach in their Synagogues, as impudency or folly would put them forward on it,

but

but they had a ſolemne State-call or dimiſſion into ſuch imployments by a lawfull Ordination, by men themſelves ordained.

5. But if any man came in the ſpirit of a Prophet and took on him to preach under that notion, hee found permittance under that notion; yet was there not immunity and liberty for any whoſoever to become Preacher upon that tearm and ſo to continue, but the *Sanhedrin* was to judg concerning falſe Prophets; and he that was not a Prophet, and yet would bee preaching as a Prophet, did it at his own perill. This then was that that procured our Saviour liberty to Preach, and audience to his Preaching in every Synagogue, where he came, becauſe he came not only in the name, but alſo in the viſible power and demonſtration of a Prophet, doing ſuch wondrous ſignes and miracles, as that his Prophetick call could not bee denyed, but *he was glorified of all.*

Verſ. 16. *And he came to Nazareth.*

Hee had avoided this place purpoſely, when he came out of *Judea*, becauſe he knew a Prophet hath no honour in his Countrey, *Joh.* 4. 44. for it would have been ſo ſtrange a thing in the eyes of the people of that town, that he that had beene a tradeſman among them all his life hitherto, ſhould now fall a Preaching as a Prophet, that it was eaſie to ſee how little hee would have been intertained: but now that hee hath got a name through all the Countrey thereabout, and hath taught in all their Synagogues, and is glorified of all, now he cometh at the laſt to his own Town to ſee how his doctrine would take with them there.

Sect. *As his cuſtome was hee went into the Synagogue.*

Whether it mean, as his cuſtom was at this preſent, or as it had been whileſt hee lived there a private man, (which I rather conceive, the expreſſion aimeth at) I ſee not, what in the world the Separatiſts that withdraw from the publick wor-

ſhip in our Congregations, can ſay to this example: For was not their publick Worſhip in their Synagogues a corrupt as ours is pretended to be in our Congregations? was not the people of *Nazareth* as corrupt a people, as moſt Congregations now are? ſee their deſperate wickedneſſe in ver. 29. What did *Chriſt* all the while he lived there a private man, did hee never goe to the Synagogue? Sabbath, and Holy dayes and Synagogue dayes, whileſt others went to the publick Service and Congregation did hee ſit at home? Nay I aſſert, that now when hee is become a publick Miniſter, hee goes to the Synagogue of *Nazareth*, as a member of that Congregation, and as a member hee reads publickly there; you find not in all the Goſpell, (though he preached in every Synagogue where he came, yet) that hee read in none of them but only in this: and you find not in any *Talmudick* or Jewiſh record, that they that read the Law and Prophets in their Synagogues were any others but members of that Congregation. It is true indeed that ſtrangers, if they were learned might Preach in their Synagogues, as *Paul* and *Barnabas* did *Act.* 13. 15, 16. &c. but none did publickly read there but a member of that Synagogue. In all the Scripture we find not, that either any that were holy indeed, or any that tooke upon them to bee holy, no nor he that was holyneſſe it ſelf, did ſeparate and withdraw from the publick ſervice in the Congregation.

Sect. *And hee ſtood up for to read.*

Moſes and the Prophets were read in their Synagogues every Sabbath day, *Act.* 13. 15. & 15. 21. And *Moſes* every Synagogue day beſide, and the Prophets every holy day, and the ninth day of the month *Ab* which was a faſt, and every faſting day beſides. *Maym. in Tephillah per.* 12.

On the Sabbath the readers of the Law were ſeven: on the day of expiation ſix: on holidayes five: on the new moons and the ſeven dayes of the three great Feſtivalls four: and on the ſecond and the fifth day of every week three. And the Law might not bee read by leſſe then three, one after another. *Ib. ibid. & Talm. utrumque in Megil. per.* 4. *in Gemara.*

Now

Now on the Sabbath, the readers being then seven, they seven read in order thus: first a Priest, then a Levite, then five Israelites one after another. If there were not a Priest nor a Levite there, then seven Israelites did it. If a Priest were there and no Levite, then the Priest read twice. But the rule was, *First a Priest, then a Levite, then an Israelite, then a fourth, a fifth, a sixth, a seventh.* And this may help the young Student of the Hebrew text to understand, that which he will meet with in some Penteteuchs (as the Penteteuch in *Buxtorfes* Bible, & that with the triple *Targum*) and that is, when he sees in the margin here and there כהן and לוי and ישראל and רביעי and חמישי and ששי and שביעי; which mean no other thing then this order of the reading of the Law, first a Priest, then a Levite, then five Israelites in their order.

The שליח ציבור *Angelus Ecclesiæ*, or *Minister of the Congregation* called him out that was to read, and hee went up into a Desk or Pulpit, (בימה *Bema*) which stood in the midst of the Synagogue for that purpose, and he delivered him the Book of the Law; which hee opened, and looked out the place where he was to read, but hee began not till the *Archisynagogus* had him begin. Yea if the *Archisynagogus* himselfe or the Minister of the Congregation were to read, hee began not till the Congregation, or he that was now chief among them had him read: *Maym. ubi ante.*

Before hee read, hee began with Prayer, blessing God that had chosen them to be his people, and given them his Law, &c. and then hee begins, standing all the while he reades, as it is said by the Evangelist, *Hee stood up* for to read. And for this posture they have a speciall caution in the treatise *Megillah*, *That hee that reads the Law must stand, partly for the honour of the Law it self, and partly because God said to Moses, Stand thou here with me. Per. 4. in Gemar.*

As he read, the Minister of the Congregation stood by him, to see that hee read and pronounced aright (and from hence he was called פתן *Episcopus* or Overseer, as hath been observed) and if hee missed he recalled him to utter it aright.

There stood another by him also, who did interpret into the

Chaldee tongue what hee read out of the Hebrew Text. *For from the dayes of Ezra,* נהגו שיהא שם תורגמן *they used to have an Interpreter in the Synagogue, who interpreted to the people what the Reader read: that so they might understand the sense of the words: And the Reader read a verse and stopt, till the Interpreter had interpreted it, and then hee went on and read another verse, and the Interpreter interpreted it: and he might not read above one verse at once to the Interpreter: This was the constant practice in reading the Law: but in reading of the Prophets the Reader might read three verses at once to the Interpreter, &c. Talm. & Maym. ubi supr. & Messecheth Sopherim. per.10.*

It was their custome (saith *Alpheus*) *to interpret in the Synagogue because they spake the Syrian tongue, and they interpreted that all might understand. In Megil.per.4.* To which *Rabbi Solomon* also speaketh parallel, saying, *The Targum* or interpretation, *was only to make women and* עם הארץ *the common people to understand, who knew not the holy tongue: and the Interpretation was into the Vulgar Babylonian. Ibid.* compare 1 *Cor.*14.27.

So that this use of interpreting was introduced of necessity, because they were not able to understand the Originall Text, and they might not read the Scriptures publickly but in the Originall: And they hold withall that *Ezra* himselfe gave example and a coppy for this, for so they understand that passage, *Neh.*8.8. The *Gemarists* in the *Jerusalem Talmud* question, *Whence came the custom of having an Interpreter. R. Zevra in the name of R. Hananel saith from that place, They read in the Book of the Law, That meaneth the reading: Distinctly, that meaneth the interpreting: and gave the sense, that meaneth the exposition, and caused to understand the reading, that meaneth the Massoreth,* or points and accents. *In Meg. ubi supr.* Where also it relateth these two or three stories. *R. Samuel bar R. Isaac went into a Synagogue, and saw one as he interpreted leaning to a pillar. He saith to him, That is not lawfull: For as the Law was given in fear and terror, so must it be used with fear and terror. The same man went into a Synagogue, and saw the Angelus Ecclesiæ, reading and setting no man by him,* (no Interpreter as *Alpheus* expounds it) *He saith to him, That is unlawfull, for it was given by the hand of a Mediator, so is it to be used by the hand of a Mediator.*

Hee also went into a Synagogue, and saw a Scribe reading his interpreting

terpreting out of a Book, Hee ſaith to him, That is unlawfull; for, what by word of mouth, by word of mouth, and what out of the book, out of the book.

The Reader of the *Haphtarah* or portion out of the Prophets, was ordinarily one of the number of thoſe that had read the Law: he was called out to read by the Miniſter of the Congregation, he went up into the desk, had the Book of the Prophet given him, began with Prayer, and had an Interpreter, even as it was with them that read the Law.

And under theſe Synagogue rules are wee to underſtand Chriſts reading in the Synagogue at this time: namely as a member of the Synagogue, called out by the Miniſter, reading according to the accuſtomed order, the portion in the Prophet when the Law was read (and it is like hee had read ſome part of the Law before) and having an Interpreter by him to render into *Syriack* the Text he read: he then begins in *Syriack* to preach upon it.

Now if it be queſtioned Under what notion may the Miniſter of the Congregation be thought to call him out to read? It may be anſwered. 1. It is poſſible he had done ſo, many a time before, while Chriſt lived amongſt them as a private man: for though none but men learned and in orders might Preach and Teach in their Synagogues, yet might, even boyes and ſervants, if need were, read there, if ſo be they were found able to read well: And *Chriſt* though his education was but meane according to the condition of his parents, *Joh.* 7. 15. yet it is almoſt paſt peradventure, that he was brought up ſo as to read, as generally all the children of the Nation were. 2. *Chriſt* in other parts of *Galilee* had ſhewed his wiſedome and his workes, and his fame was ſpread abroad; and no doubt was got to *Nazareth* where hee was beſt knowne: and this would readily get him ſuch a publicke tryall in the Synagogue, if he had never been upon that imployment before, to ſee what evidences he would give of what was ſo much reported of him.

Verſ.

Verſ. 17. *And there was delivered to him the Book of Eſaias.*

It is a tradition, and ſo it was their practice שאין קוראין בחומשין בבתי כנסיות *That they read not in the Synagognes in the five Boookes of Moſes bound together*, but every Booke of the five ſingle by it ſelf: And ſo alſo may it be conceived they did by the Prophets, that the three great Prophets, *Eſay*, *Jeremy*, *Ezekiel*, were every one ſingle, and the twelve ſmall Prophets bound together: And we may conclude upon this the rather, becauſe they had alſo this Tradition and practice מפטיר בנביא *That the Maphtir or he that read in the Prophets might skip from paſſage to paſſage* (that is, from one Text to another for illuſtration of the matter he read upon) *but hee might not skip from Prophet to Prophet, but onely in the twelve ſmall Prophets.*

The delivering of the Book unto him by the Miniſter, to whom he alſo delivers it again when he hath read ver. 20. doth confirm what was ſaid before, that *Chriſt* ſtood up to read as a member of the Synagogue, and in the ordinary way of reading uſed there: for ſo it was the cuſtom of the Miniſter to give the Book to thoſe that did ſo read: But if Chriſt had gone about to read, beſide or contrary to the common cuſtome of the place, it can little be thought that the Miniſter would ſo far have complied with him, as to give him the Book that he might read irregularly or beſide the cuſtome. To which may alſo be added: that if our Saviour intended only to rehearſe this paſſage of *Eſay*, that he might take it for his text to ground his diſcourſe upon, he could have done that by heart, and had not needed the Book; but it ſheweth that he was the Reader of the ſecond Leſſon, or of the Prophets this day, in the ordinary way as it is uſed to read by ſome or other of that Synagogue every Sabbath.

Sect. *Hee found the place where it was written, &c.*

Not by chance, but intentionally turned to it: Now whether this place, that he fixed on, were the proper leſſon for the

the day, may require ſome diſpute: They that ſhall peruſe the *Petaroth* or leſſons in the Prophets which were preciſely appointed for every Sabbath to be read, will find ſome cauſe to doubt whether this portion of the Prophet that our Saviour read, were by appointment to be read in the Synagogue at all: But not to inſiſt upon this ſcrutiny: in the reading of the Prophets they were not ſo very punctuall as they were in the reading of the Law: *R. Alphes ubi ſupr.* but they might both read leſſe then was appointed, and they might skip and read other where then was appointed: And ſo whether our Saviour began in ſome other portion of the Prophet, and thence paſſed hither to illuſtrate what he read there, though the Evangeliſt hath only mentioned this place, as moſt punctuall and pertinent to *Chriſts* diſcourſe, or whether he fixed only upon this place and read no more then what *Luke* hath mentioned, it is not much materiall to controvert, his reading was ſo as gave not offence to the Synagogue, and it is like it was ſo as was not unuſuall in the Synagogue. *He that read in the Prophets was to read at the leaſt one and twenty verſes* ואם חשלים רוענין בפרוזה אין צריך *But if he finiſhed the ſenſe in leſſe, he needed not to read ſo many. Megill. & Maym. ubi ante.*

Verſ. 18. *The Spirit of the Lord is upon me.*

The Jews in the interpretation of this Scripture, doe generally apply the ſenſe and truth of it, to the Prophet himſelf: as the Eunuch was ready to apply another place in this ſame Prophet, *Act.* 8. 34. So the *Chaldee* renders it אמר נבואה *The Prophet ſaith, The ſpirit of Prophecy from before the Lord is upon me.* And *David Kimchi, Theſe are the words of the Prophet concerning himſelf.* In which application they did not much amiſſe, to bring the meaning of the words to *Eſay* himſelf, if they did not confine and limit the truth of them there: For the words doe very well ſpeak the function of the Prophet, his calling and Miniſtery being to thoſe very ends and purpoſes that are named here: but to reſtrain it to him only, is to loſe the full and vigorous ſenſe of it, which the words hold out, and which the Prophet could not reach unto to have them verified

of himself to the utmost extent: as *being anointed*, Preaching *the* acceptable year of the Lord with an *Emphasis* put upon the word *the*, and some other particulars as may be observed.

It is an ordinary style with the Prophets to speak things as in their own persons or of themselves, which sometimes were not punctually and literally applicable to them only, nay which sometimes were not so applicable to them at all: but whose truth and sense was made good only in *Christ*, as *Psal.* 16.10. with *Act.* 13.36. *Psal.* 22.16. *They pierced my hands and my feet*: *Esay* 8.18. with *Heb.* 2.13. *Zech.* 11.12,13. with *Matth.* 27. 9. &c.

How the Spirit of the Lord came upon Christ, and dwelt upon him in measure above measure, hath been observed before; only let the Reader observe, how suitable this Text in the mouth of Christ, is to the words of the Evangelist in the beginning of this Section. *Jesus returned in the power of the Spirit.*

Sect. *Because he hath anointed me.*

The Greek expression ἐ ἔχρισε, is so rendred by some expositors on the one hand, and some on the other, that in a manner a clean contrary sense is put upon it: Some thus, The Spirit of the Lord is upon me, *therefore* he hath anointed me: and so they make the reason of his anointing to be because the Spirit of the Lord was upon him: To this sense the *Syriack* renders it, who utters it thus, The Spirit of the Lord is upon me וּמִשּׁוּם הָדָא *and because of this* he hath anointed me: and so *Beza*, *Cujus rei gratia, unxit me*: The Vulgar, *propter quod*. *Erucioli*, *Per cagione del quale*, &c. But others, amongst which, as *Erasmus*, and our English, do read it, The Spirit of the Lord is upon me, *because* he hath anointed me (which though it speak not the literal construction of the Greek particle so very punctually, yet doth it the Hebrew, by which the Greek is to be stated, and which the *Chaldee* so reads) as that they do make the Lords anointing him to be the cause of the Spirits being upon him, which is a far more easie and probable sense.

Object. But was not his anointing by the very coming of the

the Spirit upon him at his Baptiſm? and ſo theſe two things are ſo far from being the cauſe and effect one of another, that indeed they were but one and the ſame thing: the holy Spirits coming upon him was his anointing, and his anointing was nothing but the Holy Spirits coming upon him.

Anſwer: If by *anointing* we will underſtand, his exalting and ſetting up & a part (as the Jews expound the word in the text of *Eſay*) for this office and work that the Text ſpeaketh of, then was his anointing before the Spirit of the Lord came upon him, for he was ſet apart for Mediator and Miniſter of the Goſpel before: and ſo his anointing was the cauſe and reaſon why the Spirit came upon him, namely to fit him and act him to that office to which he was ſet apart. But if by *anointing* we will underſtand a viſible and an apparent inſtalment of him into the preſent execution of that office unto which he was deſigned before, then was his anointing and the Spirits coming upon him, but the very ſame thing, for the Spirits coming upon him, was that anointing. And in this ſenſe are we to underſtand his anointing here, and yet even in this ſenſe, are we to take his anointing to be the cauſe of the Spirits being upon him, though the Spirits coming upon him was the very way and manner of his anointing; but wee are to underſtand it thus with difference and diſtinction of time: At the very inſtant of the Holy Ghoſts coming upon him at his Baptiſm, that was his anointing and inſtallment into the execution of his function: but all the time following while he executed his function, the Holy Ghoſt reſted upon him; why? Becauſe the Lord had anointed him with the Holy Ghoſt at his Baptiſm: and ſo the *emphaſis* of the clauſe lies in the verb underſtood and limited to its time, the Holy Ghoſt *is now* upon me and *continueth ſtill* upon me, becauſe the Lord hath heretofore anointed me with the Holy Ghoſt: And herein is the difference apparent of the meaſure and manner of the Holy Spirits being upon the Prophets, and his being upon *Chriſt*: They had not the actings of the Spirit alwayes upon them, nor are they viſibly anointed with it, as he was both.

Sect. *To preach the Goſpell to the Poor, &c.*

Here are ſix particulars in this portion of Scripture as parts of *Chriſts* Miniſtery, which though they may be all applyed to any one particular perſon to whom the Goſpel and Miniſtery of *Chriſt* powerfully and effectually came, for ſuch a poore wretch had the Goſpel preached to him, his broken heart was heald, he heard of deliverance from the bondage of *Satan*, &c. yet have they all their ſingular and ſeverall intentions and meanings, and ſo are to be expounded and underſtood, for the taking up of the verſe in its full ſenſe and life.

1. *Chriſt was ſent to Preach the Goſpel to the poor*: in the text of *Eſay* it is ענוים *to the meek* or humble, and accordingly rendred by the *Chaldee Paraphraſt*: and ſo the ſenſe is made the readier, namely that by *the poor* here is meant *the poor in ſpirit*, as *Mat.* 5.3. Such as went out of their own righteouſneſſe, and by the convictions of the Law, did find themſelves to bee nothing, and worſe then nothing: to ſuch *Chriſt* was ſent to Preach the Goſpel, and ſuch received it. *Mat.* 9.12,13. & 11.5. *Chriſt* preached to all that came about him to hear him, but he ſpeaketh here of his Preaching the Goſpel in the proper power and fruit of it, *viz.* ſo as that it was received. Now this is the firſt compoſure to the receiving and intertaining of the Goſpel, when a ſoul by the power of the Preaching of the Law is thruſt off from all ſecurity either in ſin, or ſelf-righteouſneſſe, and becomes ſo poor in his own ſpirit, that he finds himſelfe nothing but wretched and miſerable and poor and blind and naked and in need of all things.

The title of *poor* is as common a name for the Saints of God, eſpecially in the Old Teſtament, as any name whatſoever: and that not only becauſe of their depreſſed and oppreſſed condition by the wicked, but becauſe of their poverty of ſpirit, and abaſedneſſe in their own eyes: they knowing how poor they are, and living by continuall begging of grace at the hands of God. The Hebrew word is ſometime written, עניים *poor* in the text and read ענוים *humble*, in the margin, as *Pſalm.* 9.13. and ſometime ענוים in the text, and read עניים in the margin,

as

as in the ſame *Pſalme* verſe 19. עניים is tranſlated poor by the Septuagint, *Pſal.* 10.13. & 22.27. as well as here.

2. *To heal the broken hearted*: here is the heart a degree lower then in the former expreſſion, and the operation of the Goſpel a degree higher: *Every broken hearted ſoul* is alſo *poor in ſpirit*, but not *e contra*: for an humble and poor ſpirited ſoul, may yet ſome time be free from theſe breakings of heart which many a one hath met withall, and which it ſelf may meet withall at another time. For being brought *poor in ſpirit*, and made ſenſible of its own unrighteouſneſs by the Preaching of the Law, & ſo intertaining the Goſpell, it is by degrees even broken alſo by the Goſpell, the heart melting in the ſenſe and apprehenſion of the dear love of God to ſinners, and of it own ſinfulneſſe and untowardneſſe towards him.

3. *To Preach deliverance to the Captives*: This may very well allude to the Jews expectation: who looked for (and doe ſtill) a bodily deliverance from all their captivities and calamities, by the coming of *Meſſiah*: now Chriſt came to Preach deliverance to captived ones, but not in this ſenſe, but in a higher, in as much as he was a higher Saviour then their ordinary deliverers.

4. *Recovering of ſight to the blind*: This may look alſo at the Gentiles, who ſate in the darkneſs of all manner of ignorance, Errror, and Idolatry: And though it be moſt true that every one naturally is blind as to the things of Heaven, and that the Goſpel giveth new ſight to thoſe that receive it, yet ſince the Heathen are eſpecially ſet out as ſitting in blindneſſe, this clauſe may very well be applyed to them, as in a ſingular propriety.

The Evangeliſt doth here ſomewhat differ from *Eſays* Text, as alſo doe the Septuagint, whom he followeth: for *Eſay* hath it ולאסורים פקח קוח *And opening of priſon to thoſe that are bound*, as our Engliſh tranſlates it: There is ſome ſcruple among tranſlators about rendering the words פקח קוח and what to make of them; but the other word אסורים doth plainly enough and without all difficulty ſignifie *Bound*, and yet the Greek hath uttered it *blind*.

1. The words פקח קוח are taken by divers, to be not two

but one word doubled as סחרחר אדמדם ירקרק and many other of the like nature: and that it signifies by the duplication the more emphatically and eminently: which opinion is the more justified by this, that קוח the latter part of it, by it self, can be made nothing of (such a word not being to bee found again in Scripture) but uncertain and unprobable conjectures only are given of it: As that it should signifie *a prison*, as is the conceit of *David Kimchies* Father; or that it should signifie a *taking out of Prison*, as is fancyed by *Kimchi* himself; and both taking away the first syllable in לקוח to mint this word, but by what warrant, and after what example they doe not shew.

2. The word פקח doth properly refer to the opening of the eyes; and it is hard, I beleeve, to find where it signifies any other kinde of opening: and therefore the *Chaldee Paraphrast*, to close as neer with the very propriety of it as hee thought the word אסורים would suffer him, hath given it אתגלו לנהור *revealing to the light*.

3 Observe that this clause in the Prophet is of a higher tenor then that next before: for there was mention of captivity, but here of imprisonment in captivity: for it is a sad thing to be captived into a strange land, but it is a sadder to bee bound in chaines or lockt up in a prison there. Now the Evangelist (as he translates the Prophet) speakes of a higher degree of misery still, and that is to be imprisoned having his eyes put out, as it was the case of *Samson*, *Judg*. 16.2. and *Zedekiah*, 2 *King*. 25. 7. and as it was the custome much, in those eastern parts, and is at this day in *Turkey*. The Evangelist therefore willing to render the Prophet to the highest comfortable sense that might be, useth an expression that meeteth with the highest misery that was couched and included in the word אסורים: and that is, when men were not only shut up in a blind prison where they could see no light, but when they had also their eyes put out, that they could not see light if there were any: He telleth therefore that *Christ* should not only Preach deliverance to captives, but also restoring of light to captive prisoners, nay yet more, recovery of sight to blinded prisoners, and so doth hee sweetly set out Christs delivery of men from the

the captivity of *Satan*, chains of corruption and blinding of ignorance: and ſo he doth not croſſe the Prophets expreſſion, but explain it to the higheſt ſweetneſſe.

5. *To ſet at liberty them that are bruiſed.* This clauſe is not *verbatim* in that Text in the Prophet, from whence the reſt are alleadged: yet is it generally in all copies here, and in all Tranſlations: How it came into this Text, ſome are very bold and indeed uncivill with the Text, imagining in as that it crept in, out of the margin of the Septuagint, being ſet there by ſome body that thought hee had met with a fit parallel to that that was in the Text. *Sed quiſquis hunc locum primus annotavit ad marginem*, ſaith *Bezu*, *res ſane diſſimillimas inter ſe comparavit. Poterat autem quiſquis ille fuit aliunde locum prorſus ſimilem conferre ex cap. 42. 7.*

I ſhould rather confeſſe my own ignorance and ſay I cannot underſtand how this came into the Text, or rather be wray my own folly in giving ſome conjecture at it ſome other way, then in thus down-right termes to conclude that it came in from the marginall notes of ſome one or other that knew not well what hee noted: I would give ſome aim at it, the reſult whereof ſhall bee to the undervaluing of my judgement, rather then thus to determine, to the undervaluing of the ſacred Text.

It was allowed and uſed in their Synagogues, as was toucht even now, in the reading of the Prophets to skip from Text to Text upon occaſion: take the tradition at the full מדלג מענין לענין אחר ואינו מדלג מנביא לנביא אלא בנביאים של יב בלבד ובלבד שלא ידלג מסוף ספר לתחלתו וכל המדלג לא ישוחא בדילוג אלא שישלים המתרגם תרגומו: *Hee that readeth in the Prophets may skip from one Text to another: but hee may not leap out of one Prophet into another, but in the twelve ſmall Prophets only: And hee may not leap from the end of a Book to the beginning of it: And whoſoever leapeth thus, muſt not ſtay on the Text whither hee skips, longer then the Interpreter gives the interpretation of it: Maymon. in Tephillah. per. 12.*

Now I ſhould rather think that *Chriſt* as he read in the Prophet, skipped into another Text of the ſame Prophet, and brought it in hither, then to think it crept out of the margin

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of the Septuagint of I know not whoſe ſetting there. This their skipping from Text to Text in the reading of the Prophets was for nothing elſe but to fetch in another place that ſpake in parallel or in clearing of the Text that they were in reading: And ſo ſince we find Chriſt conforming in many other things to the cuſtome of their Synagogues, why may wee not hold that he did the like in this, which was a thing of profitable uſe? Hee reading therefore upon this clauſe ולאסורים פקח קוח *And to thoſe that are bound opening, opening,* (for ſo the word is doubled, and ſignifieth the largeſt & freeeſt opening that may be) why may we not conceive, that hee uſed the גלילה *skipping* to another Text in the ſame Prophet (as it was ordinary for learned Readers in the Synagogues to do) by which he might clear the ſenſe of this doubled and remarkable word to its full extent?

The words that are here taken in, are found in *Eſay* 58. 6. one ſyllable only changed in the Septuagint from the words uſed by the Evangeliſt: Now by τεθραυσμένους or *bruiſed one* is to be underſtood, *bruiſed by calamity and miſery,* in difference from *broken hearted* which was uſed before: And ſo the very ſenſe of the place in *Eſay,* and the uſe of the word in *Deut.* 28. 33. do make it apparent without more evidence. Chriſt therefore ſetteth at liberty thoſe that are bruiſed with outward calamities, not only by delivering his people out of their troubles, but by the ſweet comforts of the Goſpel, inlarging their hearts though their perſons be in ſtraits.

Verſ. 19. *To preach the acceptable yeare of the Lord.*

This expreſſion alludeth to the proclaiming of the year of Jubilee, that welcome yeare to poor wretches that were in debt, decay and ſervitude. There have been ſome in ancient time that from this paſſage have concluded, that Chriſt preached but one year from the beginning of his Miniſtery to his death, which is a matter ſo apparently confuted in the Goſpels that it is needleſſe to ſtand about it. If the alluſion to the Jubilee year in the expreſſion, aim at any particular year

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of Chriſts preaching, it referreth to the year of his death, which was not only a year of Jubilee in a ſpirituall ſenſe, (becauſe then there was redemption and reſtoring to a loſt eſtate, and out of ſervitude by his death) but alſo it was a year of Jubilee in the literall and proper ſenſe indeed.

The Jews have ſo jumbled the Jubilees in their writings and conſtructions, and made them ſo faſt and looſe, (and it may be purpoſely, to evade the clear anſwer of the Antitype to the Type in the death of Chriſt on a Jubilee year) that they have left it at a careleſſe and indifferent caſt whether there were any Jubilees after a while or no. *Aſſoone as the Tribes of Reuben, Gad and Manaſſeh were captived,* ſay they, *the Jubilee ceaſed. Siphri. in Lev.* 15. And, *Iſrael numbred ſeventeen Jubilees from their coming into the land, to their going out: and the year that they went out, when the Temple was firſt deſtroyed, was the going out of a ſeventh year of reſt, and it was the thirty ſixth year of the Jubilee. For the firſt Temple ſtood four hundred and ten years, and when it was deſtroyed this counting ceaſed. The ſecond Temple ſtood four hundred and twenty years, and on the ſeventh year from its building Ezra came up, and from that year they began to count again, and made the thirteenth year of the ſecond Temple a year of reſt, and counted ſeven reſts and hallowed the fiftieth year, although there was no Jubilee under the ſecond Temple. The deſtruction of the ſecond Temple was in the going out of a ſeventh year, and it was the fifteenth year of the ninth Jubilee: Maym. in Shemittah. per.* 10. *& Erachin. per.* 2.

But God having appointed ſo full and ſweet a reſemblance of *Chriſts* redemption, in this Type, as a greater is ſcarſely to be found, hee did ſo carry on the chain and bracelet of Jubilees as I may ſo call them, from the time that their accounting for did firſt begin, that many of them were alſo made remarkable with ſome ſingular event, beſide their releaſements, and the laſt of them fell in with the year of the death of the Redeemer: as is acutely obſerved by the moſt learned Mr. *Broughton* who alſo produceth this confeſſion of old *Zohar* or *R. Simeon ben Jochai* upon this matter בה תחא שכינתא דרור פרות ושבית לישראל *The Divine Majeſty will be to Iſrael in a Jubilee, Freedom, Redemption, and finiſher of Sabbath.*

But wee need not to straiten this *acceptable year of the Lord*, to that particular year of Christs death (though that most eminently hath its share in the sense of it) but it may also bee understood of that time that was now begun, of Messias his appearing, and the publishing of the Gospell: which preaching of the Gospell was so full and clear an answer and Antitype, to the proclaiming of that year with the sound of the Trumpet, that every one cannot but see it: *Zohar* hath this application of that rite. *It is appointed*, saith he, *to blow the Trumpet at the Jubilee: Now as at the blowing of the Trumpet at the Jubilee all servants went free* חני בפור קנא בתרייתא *So at the last redemption, at the blowing of a Trumpet, all Israel shall be gathered from the four sides of the world, &c. Zohar. in Lev. 25. fol. 53.*

Vers. 20. *And closing the Book hee gave it to the Minister.*

The Minister or ὑπερέτης here mentioned, was the שליח צבור *Angelus Ecclesiæ*, of whom we have spoken before: *When they had done reading, the Angelus Ecclesiæ laid up the Booke in its place again. Maym. ubi supr.* Christs *sitting down* in the Pulpit when he had done reading (whereas he should have come away to his seat in the Church) did cause all the Synagogue to eye him, and to expect what hee would speak unto them. It was the custome for the Teacher to sit, as *Mark.* 5.1. *Luk.* 5.3. and so in their Divinity Schooles הרב יושב בראש *The Doctor sate aloft and all his scholars round about him in a circle*, that all might see him and hear his words, &c. At the first the Master sate and his scholars stood, but before the second Temple was destroyed, it came into use, that every Master taught his scholars they also sitting. *Id. in Talm. torah. per.* 4. *Which custome came up from the death of Gamaliel the old (Pauls Master) whereupon it was ordinarily said, From the death of Rabban Gamaliel the old the glory of the Law ceased. Juchasin. fol.* 53.

Vers.

Verſ. 21. *This day is this Scripture fulfilled in your eares, &c.*

Chriſt doth openly profeſſe himſelf to be that perſon, there foretold of by the Prophet, and at large explaining the Text which hee had read (which explanation the Evangeliſt hath not recorded) he declares himſelf who he was, ſo evidently and graciouſly, that even his own Townesmen, who knew his birth and education, could not but acknowledge what hee ſpake, and gave teſtimony to his words, they were ſo gracious. And this makes them wonder (comparing his preſent powerfull and divine diſcourſe with his mean and homely education) and to be amazed among themſelves, and to ſay, *Is not this the ſon of Joſeph?* as *Mark.* 6.2,3.

Verſ. 23. *Ye will ſurely ſay to me this Proverbe, &c.*

Hee taketh occaſion of theſe words from their preſent wonderment and queſtioning among themſelves about him. As if hee had ſpoken out to them thus at large: Ye look upon me as *Joſephs* ſon, as one that was bred and brought up among you, and therefore ye will be ready to urge me with the ſenſe of that Proverb, *Phyſitian heal thy ſelf*, and expect that I ſhould doe ſome miracles here in mine own Town, as I have done in other places, nay rather in this Town then in others, becauſe of my relation to it.

Sect. *Whatſoever wee have heard done in Capernaum.*

Janſenius from this paſſage, concludeth that this Sermon of *Chriſt* in the Synagogue of *Nazareth*, was not of a great while after his coming into *Galilee*, but that he had firſt paſſed and preached through *Galilee*, becauſe as yet according to the order in which we have laid the ſtory, there is but one miracle mentioned that he had done at *Capernaum*, which was the recovering of the Rulers ſon. Now that miracle was enough to have occaſioned theſe words though hee had done no more.

But *Capernaum* was Chriſts very common reſidence upon all occaſions, and it is like hee had done divers miracles there, though they be not mentioned: for when he came from *Samaria*, the Text relateth, that he avoided his owne Towne of *Nazareth*, becauſe he knew that there he ſhould find but cold intertainment and little honour, but that hee went into ſome other parts of *Galilee*, and the *Galileans* whither he went received him, having ſeen all that he did at *Jeruſalem* at the Feaſt of the Paſſeover. *Joh.* 4.44, 45. Now *Capernaum* was as likely a place whether he would betake himſelf and where he would ſtay if he ſtayed in any City, as any other.

Verſ. 25. *When the Heaven was ſhut up three years and ſix moneths.*

This ſum lyeth very obſcure in the Text of the Book of *Kings*: for there it is only ſaid *that Elias ſaid, there ſhall not bee dew nor rain theſe years.* 1 *King.* 17. 2. *And that after many dayes, in the third year Eliah ſhewed himſelf to Ahab, and there was rain, &c.* 1 *King.* 18. 1. And it were not ſtrange that *Chriſt* the Lord of time, did for all the difficulty of the Text determine it; but it ſeemeth by his ſpeech to theſe *Nazarites*, that it was a reckoning and ſum commonly known and received of them: And ſo when the Apoſtle *James* uſeth the ſame account, *Jam.* 5.17. it is likely that he ſpeaketh it to the Jews as a thing acknowledged and confeſſed. But how to pick it up in the Book of Kings, is very intricate to him that ſhall goe about it. Yet thus far we may goe. 1. That it was a year after the drought began, before the brook *Cerith* dryed up: for it is ſaid, that *at the end of dayes* the Brook dryed: now for the word ימים *Dayes*, to be uſed for to ſignifie *a year*, examples might be given exceeding copiouſly. 2. Thoſe words, *in the third yeare God ſaid to Eliah, Goe ſhew thy ſelf to Ahab and I will ſend rain*: can not be underſtood of the third year of drought: for this his coming to *Ahab* was not in the third year but after it, for hee had told him there ſhould be no rain שנים שלש *theſe three years*, at the leaſt; as the learned in the Hebrew tongue will eaſily obſerve, out of the number of the word, which is not duall but plurall. And therefore the third year is to be referred to *Eliahs*

liahs ſojourning with the *Sareptane* widow: He had been one year by *Cherith*, and above two years at *Sarepta*, and after many dayes in the third year, hee ſhews himſelf to *Ahab* and there were rains.

Now how to bring theſe *many dayes*, to halfe a year is ſtill a ſcruple; how to fix it or to go any whit neer thereunto, unleſs it be by caſting the times of the year when the drought began and when it ended: and there might be very probable reaſons produced to ſhew that it begun in Autumn, and ended in the Spring, which two times were their moſt conſtant times of raines, *Joel*, 2. But truth hath ſpoken it here, and it is not to be diſputed, but only thus much is ſpoken to it, becauſe it ſeemeth that he ſpeaketh it to the Jews here as men conſenting and agreeing in the thing already: The Rabbins doe quaintly deſcant upon the laſt verſe of 1 *King.* 16 (where there is mention of *Hiels* building *Jericho*, and loſing his two ſons in the work according to the word of *Joſhua*) and the firſt verſe of chap. 17. where *Eliah* foretells the reſtraint of raine, thus: *Ahab and Eliah (ſay they) went to comfort Hiel for the death of his ſons. Ahab ſaid to Elijah, it may bee the word of the ſervant [Joſhua] is performed, but the word of the Maſter [Moſes] will not be performed, who ſaith, Ye will turn away and ſerve other Gods, and the anger of the Lord will be kindled againſt you, and bee will ſhut up heaven that there be no rain &c. Thereupon Elias ſwore and ſaid, As the Lord liveth before whom I ſtand, there ſhall be no rain.*

This number and tearm of time, of *three years ſix moneths*, (juſt half the time of the famine in *Egypt*, is very famous and renowned in Scripture) as hath been obſerved before. But in nothing more renowned then this, that it was the tearme of Chriſts Miniſtery from his Baptiſme to his death, he opening heaven for three years and ſix months, and raining down the Divine dew of the Goſpell, as *Elias* had ſhut heaven ſo long and there was no rain at all.

Verſ. 28. *And all they in the Synagogue when they heard theſe things were filled with wrath, &c.*

Here is ſuch another change of affection, in theſe *Nazarites*, one while giving teſtimony to the gracious words that proceeded out of his mouth, and preſently ready to murder him for his words, as there was in the men of *Lycaonia*, *Act.* 14. who one while would worſhip *Paul* and *Barnabas* for Gods, and immediately ſtone them with ſtones. The matter that gave ſuch offence in theſe words of Chriſt to his Countrymen, was double. 1. Becauſe he ſo plainly taught and hinted the calling of the Gentiles and refuſing of the Jews, as was to bee ſeen in the double inſtance that hee alledged that *Elias* ſhould harbour no where with any *Iſraelite*, but ſhould bee recommended by God to a heathen widow (for ſo were the *Sareptanes* being of *Sidon*): and that not one *Iſraelite* leper ſhould ever bee healed, but *Naaman* a Heathen *Syrian* ſhould bee. This doctrine about the calling of the Gentiles was a matter that the Jews conld never hear of with patience, but it did provoke them, *Deut.* 32. 21. This made *Jonah* to out-run his errand, and to flee to *Tarſus* when he ſhould have gone to *Niniveh*, becauſe it vexed him at heart to bee any meanes of the converſion of the Gentiles, upon this conſideration, that the coming in of the Gentiles would be the caſting off of his owne people: which before hee will bee an inſtrument of, hee will outrun God hee knowes not whither; The Jews expreſſe his fancy pertinently thus חבע כבוד הבן לא חבע כבוד האב *Hee was carefull of the honour of* [Iſrael] *the child, but hee was not carefull of the honour of* [God] *the Father.* This made the Jews of *Jeruſalem* to rage for madneſſe when *Paul* did but ſpeak unto them of going to the Gentiles. *Act.* 22. 21. And 2. another thing that incenſed theſe people of *Nazareth* was, that *Chriſt* did refuſe to doe any miracles amongſt them, which they knew hee did not refuſe to doe in other places; and that his refuſall was backed with ſuch a compariſon of them,

them, as that hee doth compare them with *Iſrael* when it was at the wickedeſt, for ſo it was in the dayes of *Elias* and *Eliſha*, under *Ahab* and his wretched Generation. Now our Saviour in this his refuſall and in theſe his words, doth but by the *Nazarites* as hee did by the *Syrophenician* woman afterwards; [hee called her *dog*, and at firſt denied her petition, but afterward upon her impertinency conſented to her and received her to favour: and ſo his firſt refuſall was not a reſolved rejection of her, but a triall: Such another was his ſpeech here: but it was not ſo digeſted by his Countrymen: for they in diſdaine to be ſo likened and ſpoken to, when the Synagogue ſervice was done, lay hold upon him, and would have throwne him headlong from the rock: but hee by a Divine power and work, delivers himſelf out of their hands: And thus hath poor and wretched *Nazareth* undone it ſelf.

SECT.

SECTION. XVIII.

St. MATTH. CHAP. IIII. Verſ. 13.	St. LUKE. CHAP. IIII. Verſ. 31.
AND leaving Nazareth he came and (a) dwelt in Capernaum, which is upon the Sea coaſt, in the borders of Zabulon and (b) Nephthali.	*AND he came down to Capernaum a City of Galilee.*

14 *That it might be fulfilled which was ſpoken by Eſaias the Prophet, ſaying,*

15 *The land of Zabulon and the land of Nephthali, by the way of the Sea beyond Jordan, Galilee of the Gentiles.*

16 *The people which ſate in darkneſſe ſaw great light, and to them which ſate in the region and ſhadow of death, light is ſprung up.*

(a) Κατῴκησεν εἰς Καπερναοὺμ as Κατῴκησεν εἰς Ναζαρέθ. *Matth.* 2.23.

(b) *Gr.* Νεφθαλεὶμ. according as the Septuag. reads the word in *Eſays* text, though generally it reade it otherwiſe in other places: the Evangeliſt *John* reads it Νεφθαλεὶμ alſo *Re.* 7.6. which is the Plurall abſolute, in ſtead of the Plurall contracted נפתלים for נפתלי.

Reaſon of the Order.

THe paſſage in the preceding Section, concerning the unkindneſſe and madneſſe of his Towneſmen of *Nazareth*, and concerning the danger of his perſon by them, doth ſo cleer the dependence of this Section on that, that there needs no more for the proof of the dependence, then meerly laying them together:

together: For although *Matthew* hath not mentioned the occaſion of his leaving of *Nazareth*, yet *Luke* hath, and hath added, that he got from among the men of *Nazareth*, and came down to *Capernaum*: and ſo he hath not only cleered *Matthews* order, but hath alſo exponnded his words, *And leaving Nazareth*: ſhewing the reaſon of his leaving it.

Harmony and Explanation.

Mat. 4. verſ. 13. *And leaving Nazareth, &c.*

AH unhappy *Nazareth*, the firſt refuſer and the firſt refuſed of *Meſſias*: the baniſher and perſecutor of thine owne happineſſe and glory! Here *Chriſt* had been brought up and lived ſix or ſeven and twenty years together, from his return out of *Egypt*, till the time of his Baptiſme, and hee honoured the Town with his Title and Epithet *Jeſus of Nazareth*, but *Nazareth* will not retain him, much leſſe honour him: So *Moſes* was refuſed of his Brethren, and glad to flee upon their repulſe, *Act.* 7. but the loſſe theirs, ſo the miſery *Nazareths*: wee read not that *Chriſt* ever came to this Town again or ever owned it: but betooke himſelf to *Capernaum*, for his habitation, where we conjectured before, that his Father *Joſeph* had ſome poſſeſſion or habitation. And thus is *Nazareth* caſt downe to hell, and *Capernaum* lifted up to heaven, if it can improve the happineſſe now offered to it: *Luke* ſaith he *came down* to *Capernaum*, either as any journeys in Scripture are indifferently called going down or going up, or as men are ſaid to goe down to the Sea or the Sea ſhore, as *Pſal.* 107. 23. *Jon.* 1. 3.

Verſ. 15. *The land of Zebulon and the land of Nephtali, &c.*

The words are cited from *Eſay* 9. 1. as it is well enough known, but with ſo much difference as that it cannot but

challenge conſideration and obſerving: It may not be amiſſe to take up *Eſays* Text *verbatim* firſt, and to ſee its meaning; and then to compare this quotation with it.

The Prophet in the latter end of the ſeventh chapter had threatned bad but deſerved miſery upon thoſe that ſhould tranſgreſſe the Law and Teſtimony, that they ſhould bee hard beſtid, hungry, ſeeing nothing but trouble, darkneſſe, darkneſſe of anguiſh, and they ſhall be driven to darkneſſe, and then hee comes on in the firſt verſe of the ninth chapter לֹא מוּעָף לַאֲשֶׁר מוּצָק לָהּ For *that dimneſſe* or darkneſſe *ſhall not bee ſuch as was in her vexation when they firſt lightly afflicted the land of Zabulon and the land of Nephthali, or when the latter did afflict more heavily the way of the Sea*, the Countrey *beyond Jordan*, and *Galilee of the Gentiles: That people that walked in darkneſſe ſaw great light, &c.*

The intention of the Prophet in this paſſage, is to proclaim a greater calamity darkneſſe, and vexation to befall the contemners of *Emanuel* and his Teſtimony or Goſpell, then did befall the parts and people here mentioned, in their captivity either by the firſt or ſecond captiver, for the breach of the Law: The firſt captiver was *Benhadad* the King of *Syria*, who *ſmote Jion, Dan, Abel-beth-maachath and all Cinneroth and all the land of Nephthali*, 1 *King.* 15.20. and this was a ſad and a heavy affliction in it ſelfe, but it was but eaſie, and he did but lightly afflict, in compariſon of what a latter Captiver or another Kingdome did, namely the *Aſſyrian*, who *took Jion, Abel-beth-maachah, Janoah, Kedeſh, Hazor, and Gilead and Galilee, all the land of Nephthali, and carryed them away captive to Aſſyria*, 2 *King.* 15. 29. *And carried away the Reubenites, and the Gadites, and the half Tribe of Manaſſeh*, 1 *Chron.* 5.26. Yet is not the calamity and miſery of theſe people and places equall to the miſery of the deſpiſers of the Goſpell and of Chriſt: for theſe places ſaw light again after their captivity, but thoſe ſhall be driven to utter darkneſſe. And thus doth the Prophet theſe two main things in this Prophecy: 1. Hee foretelleth the firſt appearing and ariſing of the Goſpell, in theſe places where captivity firſt appeared: and 2. He denounceth a ſadder plague to befall thoſe places and all other among the Jews for deſpiſing the Goſpel, then what had befallen them for deſpiſing the Law and breaking

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ing the commandements: and *Nazareth* in the foregoing Section doth firſt viſibly fall under that plague. And now according to this firſt ſcope and intention of the Prophet, our Evangeliſt in the allegation of his Text doth moſt pertinently fix upon thoſe words that doe moſt properly hold out that ſenſe or prediction, of *the Goſpel beginning where captivity firſt begun:* Hee omitteth the words in the Prophet that import the forepaſt miſery of theſe places, for his aim is at their light and happineſſe to come: And he medleth not with thoſe words that compare the miſery to come, of thoſe that ſhould deſpiſe the Goſpel, with the miſery that thoſe places had paſt, for hee intends the Goſpels firſt appearing, and not the Goſpels laſt deſpiſing, and therefore he leaveth out all the firſt part of the verſe, and takes up only with the latter which only ſpeaketh to his purpoſe. And ſuch another abridgment may bee obſerved in *Hoſea*: who when he is ſpeaking of *Iſraels* and *Judahs* ſins, miſery and rejection, he calls them *Lo-ammi*, and *Lo-ruchamah*, *No people* and *Not pitied*, *Hoſ.* 1.6.9. But when he is ſpeaking of their converſion and calling home, he leaves the firſt word or ſyllable out which carryed a ſenſe contrary to the ſcope that he had then in hand, and he calls them *Ammi* and *Ruchamah*: *A people* and *Pitied*, *Hoſ.* 2.1.

The land of Zabulon, &c. In *Eſays* Hebrew the word *the land* is in the accuſative caſe, as following a verbe that went before it, but the Evangeliſt hath ſet it in the nominative caſe as going before the verb that next comes after, to be conſtrued in this ſenſe. *The land of Zabulon and the land of Nephthali, That people ſaw great light, &c.*

Sect. *By the way of the Sea.*

Ὁδὸν θαλάσσης in the Greek: Κατὰ or πρὸς being underſtood according to an uſuall Hebrew Idiom: In the Text of the Prophet this clauſe and the reſt that follow, lie in this ſenſe: *The latter Captiver did heavily afflict the way of the Sea, or thoſe places that lay upon the Sea coaſt; hee did heavily afflict the coaſt beyond Jordan, and he did heavily afflict Galilee of the Gentiles.* But in the Text of the Evangeliſt it is ſweetly changed to this comfortable

tune: *The land of Zabulon and Nephthali, which are by the way of the Sea*, or on the Sea-coasts, *And also Peræa*, or the country which lies beyond *Jordan*: and *likewise Galilee of the Gentiles*, or the upper *Galilee*, even the people of all these severall places saw great light, &c. And thus the clauses of the Text being severed and considered apart, as they ought to be, (for there is only a want of the conjunction, which is a thing most usuall in the Hebrew tongue) the sense lyes clear and facil; where as some expositors jumbling them altogether as if they spake but of one place, have intricated and perplexed the sense, and have been necessitated to make bold with the language to put a construction upon some part of it, which it is very unwilling and not used to bear. And so they will have πέραν Ἰορδάνου to be not *trans* but *secus Jordanem*; and to be the land of *Zabulon* and *Nephthali*: and *Galilee of the Gentiles* to bee *the land of Zabulon and Nephthali* too, and they clutter all together in *the land of Zabulon and Nephthali*; not distinguishing where they should distinguish, between *Galilee superior* (or *Galilee of the Gentiles*,) and *Galilee inferior* (or *the land of Zabulon and Nephthali*) and *Peræa* (or the country and region of the two Tribes and halfe that lay *beyond Jordan*.) In these three severall Regions had the captiver afflicted, and captivity had begun: In *Galilee Superior* or *Galilee of the Gentiles* at the taking of *Jion, Dan, Abel-beth-Maachah, &c.* In the *lower Galilee* at the taking *all Nephthali*; and in *the country beyond Jordan* in the taking of *Gilead*, and carrying away the *Reubenites*, *Gadites*, and halfe Tribe of *Manasseh*: as the Texts alledged ere whilè doe give testimony: And answerably, in these three Regions did the Gospel appear most radiantly, even in *Christs* own Ministry and his presence there, as may be observed copiously in the Evangelists.

The *Chaldee Paraphrast* translates this passage of the Prophet exceedingly strangely, he gives it thus: *For none shall bee weary that shall come to assist them, as at the first time the People of the land of Zabulon and the people of the land of Nephthali were captived: and as for the rest a mighty King shall captive them, because they remembred not the mighty power at the Sea, the wonders at Jordan, and the vows with the Cities of the Nations. The people of the House of Israel, that walked in Ægypt as in darknesse, came forth to see a great light, &c.*

How

How the *Septuagint* hath ſpoiled the ſenſe of the verſe in the Prophet, by pulling it too much in pieces, as many expoſitors have done by crowding it too much together, I ſhall not trouble the Reader with inſtance, the learned will obſerve it of themſelves.

Sect. *Beyond Jordan.*

This is to be taken as an intire clauſe of it ſelf: and neither to be joyned with that that went before, nor that that follows after. And therefore it is but a needleſſe pains which *Beza* ſpends, to prove that περὰν here ſignifies *ſecus*, not *beyond* but *along Jordan*, which he could never be able to prove: and ſo he would have *Zabulon* and *Nephthali* to be περὰν Ιορδάνου, not minding the tautology, of ὁδὸν θαλάσσης, & περὰν Ιορδάνου if they were ſo to bee applyed to one place and thing, nor obſerving the Prophets aim in theſe various expreſſions which he uſeth in the Text.

Sect. *Galilee of the Gentiles.*

Here the conjunction *And* is to be underſtood, as it is ordinary in the holy language to leave it out, and yet to underſtand it as was ſaid before.

Now as for the title of *Galilee of the Gentiles*, it was not the appellation of all *Galilee* wholly, but of a part of it, namely that which was called *the upper*: Obſerve *Joſephus* his diviſion of theſe two, and their common diſtinct names, in theſe words of his, in *Vita ſua*, τάς τε κατὰ τὴν ἄνω Γαλιλαίαν κώμας ἐτείχισα· ὠχύρωσα δὲ τὰς ἐν τῇ Γαλιλαίᾳ, &c. *The Towns in the upper Galilee I walled, and the Cities and Towns in Galilee I fortified*: The lower he calls *Galilee* only, and the other he cals *Galilee the upper*. And ſo ran the diſtinction, there was *Galilee* and *Galilee of the Gentiles*: that is indeed *Galilee* the lower and the upper.

Verſ. 16. *The people that ſate in darkneſſe, &c.*

In the Hebrew of *Eſay* it is, The people which *walked* in darkneſſe, and ſo it is uttered alſo by the Septuagint, but our

Evangeliſt, hath expreſſed it, The people *which ſate*, according to the ſenſe of the Prophet though not according to his ſyllables.

To ſit or *To walk* in Scripture when they are uſed in a borrowed ſenſe, doe indifferently ſignifie *To be* or *To continue*, as *Gen.*15.2. *I walk childleſſe*, *Lam.* 1.1. *The City ſitteth ſolitary*, *&c.* And in ſuch a ſenſe are the words of the Prophet and the Evangeliſts to be taken. *The people that have been and continued in darkneſſe*, *&c.*

The people here ſpoken of, may generally mean all the dark people and places of the world whither the Goſpell ſhould come: but more eſpecially it is to be underſtood of the people of thoſe places that are mentioned immediately before: And ſo the next verſe in the Prophet may be interpreted according to that reſtriction to thoſe places and people. *Thou haſt increaſed the nation*, in reſtoring thoſe places to be peopled again, *but thou haſt not increaſed their joy*, in that they ſit ſtill in darkneſſe of ignorance and error: yet the time ſhall come when they ſhall *rejoyce before thee as the joy in harveſt*, *&c.* Or if this verſe in hand be conſtrued largely of all Nations ſeeing light by the Goſpel, then that verſe may be underſtood thus, that the Nation of *Iſrael* was increaſed when the *Gentiles* came in, as *Hoſ.*1.11. but the joy of the *Jews* was not increaſed by it, for the calling of the *Gentiles* was their vexation, *God angring them by a fooliſh Nation*: But in the Hebrew there is a double reading לא *Not*, in the Text, and לו *To him* or *it*, in the margin, which latter is followed by the *Chaldee*, which if it be imbraced the words carry no difficulty with them, applyed to the joy that the increaſe of the Church and light of the Goſpell ſhould bring to every true Iſraelite.

SECT.

SECTION. XIX.

St. LUKE. CHAP. V.

NOw it came to paſs as the people preſſed on him to heare the Word of God, he ſtood by the lake of Genneſareth.

2 And ſaw two ſhips ſtanding by the lake: but the fiſher-men were gone out of them, and were waſhing their nets.

3 And hee entered into one of the ſhips which was Simons, and prayed him that hee would thruſt out a little from the land: and hee ſate downe and taught the people out of the ſhip.

4 Now

St. MATTH. CHAP. IIII.

Verſ. 17.

FRom that time Jeſus began to preach and to ſay, Repent, for the Kingdom of heaven is at hand.

18 And

St. MARKE CHAP. I.

Verſ. 14.

IEſus came into Galilee preaching the Goſpel of the Kingdom of God.

15 And ſaying, The time is fulfilled, and the kingdome of God is at hand, repent ye and beleeve the Goſpel.

16 Now

St. LUKE CHAP. V.

4 Now when hee had left ſpeaking, he ſaid unto Simon, Lanch out into the deepe, and let downe your nets for a draught.

5 And Simon anſwering, ſaid unto him, Maſter, we have toiled all the night and taken nothing: nevertheleſs at thy word I will let down the net.

6 And when they had done this, they incloſed a great multitude of fiſhes, and their net brake.

7 And they beckened unto their partners which were in the other ſhip, that they ſhould come and help them. And they came and filled both the ſhips, ſo that they began to ſink.

8 When Simon Peter ſaw it he fell down at Jeſus knees ſaying, Depart from me, for I am a ſinful man O Lord.

9 For he was aſtoniſhed and all that were with him, at the draught of the fiſhes which they had taken.

St. MATTH. CHAP. IIII.

18 And Jeſus walking by the Sea of Galilee, ſaw two brethren, Simon called Peter, and Andrew his brother, caſting a net into the Sea (for they were fiſhers.)

19 And he ſaith unto them: Follow me and I will make you fiſhers of men.

20 And they ſtraightway left their nets and followed him.

21 And going on from thence he ſaw other two brethren Iames the ſon of Zebedee and John his brother, in a ſhip with Zebedee their father, mending their nets, and he called them.

22 And they immediately left the ſhip and their Father, and followed him.

St. MARKE CHAP. I.

16 Now as he walked by the Sea of Galilee, he ſaw Simon and Andrew his brother, caſting a net into the Sea, (for they were fiſhers.)

17 And Jeſus ſaid unto them, Come ye after me, and I will make you to become fiſhers of men.

18 And ſtraightway they forſook their nets, and followed him.

19 And when he had gone a little further thence, he ſaw James the ſon of Zebedee, and Iohn his brother, who alſo were in the ſhip mending their nets.

20 And ſtraightway he called them, & they left their father Zebedee in the ſhip with the hired ſervants, and went after him.

10 *And ſo was alſo James and John the ſons of Zebedee, which were partners with Simon. And Jeſus ſaid unto Simon, Fear not, for from henceforth thou ſhalt catch men.*

11 *And when they had brought their ſhips to land, they forſook all and followed him.*

Reaſon of the Order.

THere is not ſo much doubtfulneſſe of the ſubſequence of this Section, or at the leaſt of ſome of it, to the Section preceding (for the tranſition in *Matthew* doth make it cleare) as there is of ſomething contained within the Section it ſelfe. *Luke* had related *Chriſts* unkinde uſage and danger by his towneſmen of *Nazareth*, and that thereupon hee ſlipt away from them and went to *Capernaum*: There *Matthew* takes at him, and tells how divinely that Prophecy of *Eſay* came now to be fulfilled by his dwelling in thoſe parts, *The land of Zabulon and the land of Nephthali, &c.* And then hee comes on with a ſpecial note of conjunction of the ſtories, *From that time Jeſus began to Preach*, &c. And how *Mark* doth joyne with him in bringing on this ſtory before us, in the preſent Section, though he doth it very briefly, not mentioning any of his actions in *Galilee* til this in hand, yet is it ſo apparent and conſpicuous that there needeth nothing to be ſaid of it: But in the body of the Section now under hand lie theſe three *queries*.

Queſt. 1. Whether is this ſtory in *Luke* about *Peter*, and *Zebedees* ſons, the ſame with that in *Matthew* and *Marke*? for ſome particular circumſtances do ſeem to difference them: as whereas *Matthew* and *Mark* ſay *Jeſus* was *walking* by the Sea of *Galilee* and ſaw *Peter* and *Andrew* caſting a net into the Sea and called them, *Luke* relates how he was in *Peters* ſhip, and ſpake to him to caſt his net into the Sea, &c. Again *Matthew* and *Marke* ſay, *when he had gone a little further he ſaw James and John mending their nets*, &c. but *Luke* relateth that *James* and *John* came up to *Peters* ſhip, where *Jeſus* was to help to draw up the great draught of fiſhes that was taken, &c.

Anſw. Now though there ſeeme to be theſe different, yea

contrary circumſtances in the Evangeliſts relation, yet is the ſtory but one and the ſame, but onely related more largely by *Luke* then by the other. The texture of it may be taken up thus: As *Jeſus* walked along the Sea ſhore of *Genneſareth*, and the people preſſed on him to hear the word, he ſtepped into *Peters* ſhip and there taught: and having ended his ſpeech he cauſeth *Peter* to caſt down his net for a draught, and he had a great one; (this is that that *Matthew* and *Marke* ſpeak of when they ſay, *He ſaw Peter and Andrew caſting a net into the Sea*, they ſpeaking ſhort, and *Luke* giving the ſtory in its full relation) *Peter* unable to manage ſo great a draught, beckens for *James* and *John* to come and help him, which they did: upon the draught *Chriſt* calls *Peter* to be a fiſher of men, and he lands and follows him: But *James* and *John* returning to their ſtation and to mend their nets, as he comes by he calls them and they follow him alſo: And thus is the ſtory at large as it may be compoſed out of all the three, one helping to explain another, and all relating but the ſame ſtory.

Queſt. 2. Is this order of St. *Luke* bee proper, as that this action of our Saviour in calling theſe Diſciples, muſt come ſo neer his coming to *Capernaum* as *Matthew* hath laid it, how is it that *Luke* hath laid two miracles done in *Capernaum* before this ſtory, *viz.* the caſting out a Devil in *Capernaum* Synagogue, and healing *Peters* wifes mother? chap. 4. 33. 38. which *Marke* hath placed after the ſtory of the calling of *Peter* and the other fiſhers; and ſo it may ſeeme to be after their call, and this ſtory in *Luke* to be after thoſe miracles, and another ſtory different from that, of their call.

Anſw. *Marke*, whoſe method of all the three Evangeliſts is moſt conſtantly according to the order of time in which things were done, hath given one undoubted hint of the order of this ſtory, that it was before the two miracles done there, for when he hath related the calling of the Diſciples, he ſaith, And *they*, that is, Chriſt and theſe Diſciples now called, *went into Capernaum*, verſ. 21. And *Matthew* alſo in laying the healing of *Peters* mother in law, (which was one of the miracles mentioned) ſo very far after the ſtory of the Diſciples called, doth alſo confirm this method that it was not before.

Now

Now, two things are obſervable in St. *Luke* as to his method: 1. That *Chriſt* refuſed to doe any miracles in his own Town of *Nazareth*, (though they expected he ſhould ſhew ſome great works there) as he had done in *Capernaum*: Not that he would have refuſed *Nazareth*, had not *Nazareth* refuſed him, as was ſaid before, but that he would by that his ſpeech have made them to have cloſed with him the more. But now that that Town had ſo baſely and ſo cruelly caſt him off (as that if they could they would have caſt him downe a rock) the Holy Ghoſt doth preſently ſet down what he did in *Capernaum*, as by the one ſtory to ſet off the other the more: to ſhew what *Nazareth* had loſt by what *Capernaum* had gained. And whereas in *Nazareth* Synagogue, he had had ſo little reſpect & intertainment, *Luke* hath preſently ſhewed, that yet he taught conſtantly in *Capernaum*, and there found more acceptance, and they found benefit, for there he wrought a miracle. 2. The Evangeliſts aim to the end of the chapter is apparently this, to ſet forth Chriſts Preaching and Miniſtration in the Synagogues of *Galilee* upon his return thither: He layes his groundworke at verſ. 14, 15. Jeſus returned in the power of the Spirit into *Galilee, and he taught in their Synagogues*: And then hee dilateth upon that relation: as firſt that he taught in the Synagogue of *Nazareth*, and there he was ill uſed, and thence hee went to the Synagogue of *Capernaum*, and there he caſt out a Devill, and then he went over the Synagogues of *Galilee*: And having given this account of what he intended, namely to ſpeak of Chriſts publick & open Miniſtery in the Synagogues, then he commeth to his more particular actions and demeanour: And being in ſpeech of *Capernaum* Synagogue, hee mentioneth two miracles done there, ſomewhat before the proper order of their time, becauſe having no more to ſay of that Town of a long ſpace he would conclude all the occurrences there now altogether.

Harmony and Explanation.

AS *Moſes*, *David*, *Eliſha*, and *Amos* were called from their mean anp homely imployment, of feeding ſheep, and following the plow, to thoſe great functions in which they were ſo eminent and renowned afterwards: ſo are theſe four, (the chiefeſt of Chriſts Diſciples, if wee may think of any Diſparity in that glorious ſociety) called from a mean and poor vocation of catching fiſh in the Sea of *Genneſareth*, to the high and honourable imployment of catching ſouls with the net of the Goſpell, See 1 *Cor.* 1.27,28.

Galilee as baſe as it was in the repute of the Jews of *Judea*, *Joh.* 7. 52. yet had it beene renowned in many atchievements, and for ſeverall occurrences, and now was come to bee moſt honourable of all other places for the reſidence of *Chriſt*, and originall of the Goſpel. *Moſes* had foretold that *Zabulon and Iſſachar, Galileans, ſhould call the people unto the mountain of the Lords houſe to offer Sacrifices of righteouſneſs*, *Deut.* 33.19. And *Jacob* before him, *That Nephthali the Galilean ſhould give goodly words*, *Gen.* 49.21. Both evident and glorious predictions of this originall of the Goſpell in both places. *Zabulon* and *Nephthali* had done renownedly in the overthrow of *Siſera*, *Judg.* 5.18. and in the wars of *Gideon*, *Judg.* 6.35. ſee alſo 1 *Chron.* 12.33,34. &c.

Matth. 4. Verſ. 17. *From that time Jeſus began to Preach*, &c.

There are two dates to bee conjoyned from which this preaching of our Saviour is dated by the Evangeliſt, and both which hee intimateth and mentioneth in the verſes before. 1. From *Johns* impriſonment verſ. 12. for when hee had now run his race, and prepared what people hee could for Chriſts appearing, and ſealed his Miniſtery with ſuffering, then from that time beginneth Chriſt moſt plainly to ſhew himſelf, and to preach the Goſpel. 2. When he was now come into *Galilee* into thoſe parts, where captivity firſt began, and where it

was

was foretold that comfort and appearance of redemption should first begin also: It is indeed a good space of time since *Iohn* was shut up in prison, for Christ since that had come out of *Iudea*, been in *Samaria*, travailed in *Galilee*, and been refused at *Nazareth*, and yet till now hee beginneth not to preach that the *Kingdome of heaven is at hand.* Because hee would first try what intertainment would be given to the Gospel of the kingdome, before hee declares how neere that kingdome is to come.

Mark. 1. Vers. 15. *Saying, The time is fulfilled.*

Quest. 1. Why was it so long in the age of the world, as that almost four thousand years of it were expired before *Christ* came, and before the Kingdom of Heaven did appear? Had it not been more agreeable to the end for which Christ came, which was to save sinners and to call the *Gentiles*, for him to have come sooner, and neerer the time when sin began, and the *Gentiles* were cast off, then to suffer the one to grow so much and the other to perish so long ere he appeared?

Answ. Aquinas disputeth this point, *part.* 3. *quest.* 1. *Art.* 5. and hee giveth these answers. 1. It was not convenient that Christ should appeare so very soone after sinne was entred into the world, because it was needfull, that man by the Law, should first be taught to know his own estate and misery, and to see the need hee had of the great Physitian. 2. Because it was needful that he that was the great Lord and Judge, should have his harbengers and messengers to bee sent before him, as the Prophets were, before he himself came: other reasons hee giveth, but these two are of the greatest weight. To which may be added. 3. That the coming of Christ, and preaching of the Gospell as it was the highest mercy, that could be shewed to mankind, so it was last to be shewed, as the last tryall, whereby the Lord would see what was in man, and how hee would intertaine this greatest mercy: God had tryed the world before with divers trialls, the light of nature, the promise of Christ, a publick service, a succession of Prophets, &c. (for *Israel* to whom these things were allowed were as the

Epitome of the world) but all theſe things being abuſed, there was but one tryall more, the Lord ſaid, I will ſend my ſon, they will ſurely reverence my ſon, &c.

Queſt. 2. Why did Chriſt appear at that very time of the world rather then any other?

Anſw. 1. As Chriſt came a deliverer from ſin, ſo he appeared when ſin was at the higheſt (ſo the Jews obſerve from *Eſa.* 63. 5.) for if ever it were at height in the world, it was then. Not only among the Gentiles (the Romans, the wicked and bloudy Nation, being now as high in all manner of impiety as they were in power) but even among the Jews, they having after all other their ſins, and killing of the prophets, even killed the Scriptures and the Word of God by their irreligious and accurſed traditions. It was not only ſeaſonable, but it was time for Chriſt to come to revive the Scriptures, which were thus murdered. 2. The Jews were now in as great bondage, or greater then ever they had been, both ſpiritually and bodily: for they were not onely inſlaved in their ſoules by blind teachers, but their outward man was under the double bondage, of the *Romans* and of *Herod.* Hee of the poſterity of curſed and hated *Edom*, and they the great afflicter, that had now laid that yoke upon the Nation, that it muſt never come from under till *Jeruſalem* be deſtroyed. 3. The Antichriſtian Nation or that ſtate that was to be the continuall *Armeluevos* or oppoſer againſt the truth, was now riſen, and the wiſedome of God diſpoſed that the Goſpell and this enemy ſhould riſe together.

Now therefore when Chriſt thus began to declare himſelfe, the time was fulfilled. 1. Which God from the foundation of the world had determined for this great occaſion. 2. Which all the Prophets did point out and foretell of the coming of the righteous one. 3. Which the Jews themſelves had in expectation. 4. The laſt dayes were come (to which the Prophets ſtill pointed in their predictions concerning his appearing, as *Eſai.* 2. 2. *Mic.* 4. 1. *&c.*) namely *the laſt dayes of Jeruſalem*, for ſhe was now come under the bondage of that Nation that was to be her ruine. And 5. *Elias, Baptiſt*, was come and had run his courſe.

Sect.

Sect. *And the Kingdome of God is at hand, Repent ye and beleeve the Goſpel.*

Matth. 4. Verſ. 17. *Repent ye, for the Kingdom of Heaven is at hand.*

1. Both *Chriſt* and *John the Baptiſt* uſe this ſame doctrine and argumentation, *Mat.* 3.2. not onely exhorting to repentance becauſe of the neceſſity of the thing it ſelfe, but alſo perſuading it from this reaſon, becauſe *The Kingdom of Heaven was at hand.* For 1. that was the peoples great expectation, *Luk.* 2. 25. 38 & 19. 11. *Mark.* 15. 43. And 2. It was their owne opinion that *their Redemption by Meſſiah muſt be upon their repentance*: This point is diſputed at large by the *Gemariſts* in the treatiſe *Sanhedrin per.* 10. and *David Kimchi* on *Eſay* 59. 16. His words, for he alleadgeth the words of the other, are to this purpoſe. *And he ſaw that there was no man, &c. Behold we find in the Law this ſaying, And thou ſhalt return unto the Lord thy God, and ſhalt hearken to his voyce: And he ſaith alſo: And the Lord thy God ſhall turn thy captivity and ſhall pity thee. And ſo he ſaith likewiſe: And from thence ye ſhall ſeek the Lord thy God, and thou ſhalt find him if thou ſeek him with all thy heart and with all thy ſoul. Behold the gathering of their captivity ſhall be by the means of repentance. Now whereas Eſay ſaith, And he ſaw that there was no man, therefore his own arm brought Salvation, &c. And ſo likewiſe, And I looked and there was none to help, &c. And he ſaith, I have ſeen his wayes. And whereas Ezekiel ſaith, Not for your ſakes do I this O houſe of Iſrael, &c. And again, I will bring you from among the people. And yet again, I will purge out from among you the rebels and them that tranſgreſſe againſt me: I will bring them out of the Countrey where they ſojourn, and they ſhall not enter into the land of Iſrael. And alſo in the Law he ſaith, I will remember for them the former Covenant, &c. It may ſeem that they come not forth upon their own goodneſs, but upon the mercy of God, and the goodnes of their Fathers. And alſo by the words of our Rabbins of bleſſed memory we find, that they were intricated about this matter, whether they ſhould come forth by means of repentance or no. For they ſay thus, Rabbi Jochanan ſaith, The ſon of David cometh not, but either in a generation all righteous, or*

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a generation all wicked, In a generation all wicked as it is ſaid, And he ſaw that there was no man and wondered that there was no Interceſſour, and then it followes, Therefore his own arm brought Salvation: In a generation all righteous, as it is written, Thy people are all righteous, they ſhall inherit the land for ever. They ſay moreover thus. Rabbi Joſhua ben Levi ſaith, It is written, Behold one like the ſon of man came with the clouds of heaven, And it is alſo written, Lowly and riding upon an Aſſe. Now how agrees this, If they be good hee comes with the clouds of heaven, If they bee not good, then lowly and riding upon an Aſſe? Alſo in their words Rabbi Eliezer ſaith, If Iſrael repent, they are preſently redeemed. Rabbi Joſhua ſaith to him, And is it not ſomewhere ſaid, Yee were ſold for nought and yee ſhall not be redeemed with ſilver: but by repentance and good workes? So that wee ſee that they ſcrupled amongſt themſelves, whether the gathering of the captivity ſhould be by the means of repentance or no. And the reaſon of this was becauſe of the diverſity of theſe Texts. But it is poſſible thus to reconcile them: That many of Iſraël ſhall repent after that they ſee ſome ſigns of redemption. And hereupon it is ſaid, And he ſaw that there was no man: becauſe they will not repent till they ſee the beginning of redemption.

In ſuch a ſenſe did the Jewiſh Nation hold repentance, an ingredient to the entertainment of the kingdome of Heaven when it ſhould appear, and ſo both our Saviour and *John* the Baptiſt, in this argumentation, *Repent, for the Kingdome of Heaven is at hand*, doe but apply themſelves to them even upon their own doctrines and concluſions: Now whereas we ſaid, in the explanation of the ſtory of *Nicodemus*, that they expected that the appearing of the *Meſſias* would take them as they were, and that without more ado they ſhould be tranſlated into a glorious condition, and happineſſe ſhould drop into their mouths; it doth not croſſe it though it bee ſaid here, that they had thoughts of repentance as an ingredient to the intertainment of *Meſſiah* when he came, for exceeding many of them thought they needed no repentance, and for thoſe that needed, they allotted ſuch a kind of repentance, as wee ſhall ſee by and by, as was farre from any inward alteration of ſpirit or change of mind.

3. Nor doth this manner of arguing, *Repent, becauſe the Kingdom*

Kingdom of Heaven is at hand, suit only with the Jews own *maxim* and opinion, and so might convince and win them the sooner, but it also agrees most properly with the nature of *the Kingdom of heaven* it self. For 1. if by the tearm be understood the coming and appearing of the *Messias* (as that indeed is the first sense of it) what fitter intertainment of his appearing then repentance? for men, when he came to save them from their sins, *Mat.* 1.18. to repent of their sins and when he came as the true light, they to forsake their darke wayes: And when the Lord by the appearance of Christ for mans redemption, did shew as it were that he repented of evill against man, how fit was it for man to meet this great mercy by repenting of his own evill? And 2. If the tearm *the Kingdome of Heaven* bee taken for the state of the Church and Religion under the appearance of Christ and the Gospell in comparison of what it was under the Ceremonious administrations in the Law, there could be no fitter intertainment of it then by repentance, namely by washing, purifying and sacrificing the heart, when there was no other washing, purifying or sacrificing in Religion to be had, and such externall Ceremonies should be gone out of date. 3. And lastly, if by this phrase, be meant the Kingdome of Christ among the Gentiles, and their calling by the Gospel (as it also reacheth that sense) it was a proper kind of arguing used to the Jews to move them to repentance, by minding them of the calling of the Gentiles, whose calling in, they knew would be their own casting off, if they repented not.

II. A second thing worth our consideration in this our Saviours doctrine, is the word by which hee calleth for repentance. What Syriack word he used speaking that language it is uncertain (the Syriack translater useth תוב *Return* or *be converted*) but the word which the Holy Ghost hath left us in the Originall Greek Μετανοεῖτε is exceeding significant and pertinent to that doctrine and occasion. The word is frequently used in the Septuagint, concerning God, when he is said to repent or not repent, as 1 *Sam.* 15,29. *Jer.* 3.9. *Amos* 7.3.6.&c. but the use of it applyed to man is not so frequent in them, as of the word ἐπιστρέφειν, & ἐπιστρέφειν ἀπὸ τῶν ὁδῶν as *Ezek.* 18. 30. becausse that word doth most Grammatically & *verbatim* tran-

ſtate the word שוב which is the word moſt commonly uſed in the Hebrew, for *Repenting*, and yet doe the Septuagint ſometimes uſe Μετανοεῖν for mans repentance, as *Jer.* 8.6. &c.

The word doth firſt ſignifie a reviewing or conſidering of a mans own ſelf and condition, as *Lam.* 3.40. and ſo *Brucioli* doth render it in the *Italian Ravedete vi*, veiw your ſelves, or take your ſelves into conſideration. Secondly, it betokeneth a growing wiſe, or coming to ones ſelf again, as *Luk.* 15.17. and thereupon it is well rendered by our Proteſtant Divines, *Reſipiſcite, Be wiſe again*, for ſo the word were to be conſtrued in its ſtrict propriety. And thirdly it ſignifieth a change of minde, from one temper to another.

Now the Holy Ghoſt by a word of this ſignificancy, doth give the proper and true character of repentance, both againſt the miſpriſions that were taken up concerning it, by their traditions in thoſe times, and thoſe alſo that have been taken up ſince. The Jews did place much of repentance in a bare confeſſion of the offence, and much of pardon, in the Scapegoats ſending away, & in the ſervice of the day of Expiatiation, and much in enduring the penalty inflicted by the Judges; And undoubted pardon at the day of death: We will take their mind in their own words. *He that tranſgreſſeth againſt an affirmative command and returns preſently, hee ſtirs not till God pardon him, and of ſuch it is ſaid, Return O ye back-ſliding children, and I will heal your backſlidings. Hee that offends againſt a negative command, repentance keeps him off from puniſhment, and the day of Expiation atones for him, and of ſuch it is ſaid, For to day he will expiate: But bee by whom the name of Heaven is blaſpheamed, repentance hath no power to ſhield him from puniſhment, nor the day of Expiation to atone for him, nor chaſtiſements by the Judges to acquit him. But repentance and the day of Expiation, doe expiate a third part, and chaſtiſements a third part, and death a third part. And of ſuch it is ſaid, If this iniquity be purged till you dye, Behold we learn that death acquitteth. Talm. Ieruſ. in Sanhedr. fol.* 27. Obſerve by the way, how directly our Saviour faceth this opinion, when he ſaith the blaſphemy againſt the Holy Ghoſt ſhall neither be forgiven in this life nor in the life to come, *Matth.* 12.32. that is, no not by the expiation of death as they conceived. Now what a kind of repentance

tance they mean, we may obſerve by ſuch like paſſages as theſe. *All the commandements of the Law, be they preceptive or prohibitive, if a man tranſgreſſe againſt any of them, either erring or preſuming, when he repents and turnes from his ſin he is bound to make confeſſion: Whoſoever bringes a ſin or treſpaſſe offering for his error, or preſumption, his ſin is not expiated by his offering, untill he make a verball confeſſion: And whoſoever is guilty of death or of whipping by the Sanhedrin, his ſin is not expiated by his whipping or his death, unleſſe hee repent and make a confeſſion: And becauſe the Scapegoat is an atonement for all Iſrael, the High-Prieſt maketh a confeſſion for all Iſrael over him. The Scapegoate expiateth for all tranſgreſſions mentioned in the Law, be they great or little. Maym. in Teſhubah per. 1.*

This their wild doctrine about repentance and pardon being conſidered, in which they place ſo much of the one and the other in ſuch things, as that the true affectednesſe of the heart for ſin or in ſeeking of pardon, is but little ſpoken of or regarded, we may well obſerve, how ſingularly pertinent to the holding out of the true doctrine of repentance, this word is which is uſed by the Holy Ghoſt, which calleth for *change of mind* in the penitent, & an alteration of the inward temper, as wherin conſiſteth the proper nature and vertue of repentance: and not in any outward actions or applications, if the mind be not thus changed.

And thus as our Saviour, urging the duty of repentance upon them from this reaſon, *becauſe the Kingdom of heaven is at hand*, argueth to them from one of their own confeſt opinions: ſo in this originall word, by which repentance is called for, another opinion of theirs ſeemeth alſo to bee looked upon but with ſaying and confutation, becauſe they placed ſo much of repentance, if not all repentance, in outward things. And ſo when the miniſtery of the Goſpell calleth for Repentance, and in ſuch a word as betokeneth a change and alteration of the mind, it doth at once confute the double errour that was amongſt them, which was either about not needing of repentance but inſiſting upon legall righteouſneſſe: or if they were to repent, it was to be chiefly performed by confeſſion, or offerings, or ſome outward action.

III. Thirdly, it is obſervable in this preaching of *Chriſt*,

that to his admonition *to repent*, he alſo adjoyneth the other, *To beleeve the Goſpel*, which *John* the Baptiſt (that we read of) had not done, *Mat.* 3. 2. And yet *John* preached the Goſpel too: for his Miniſtery is called the beginning of it, *Mark.* 1. 1, 2. and he preached that they ſhould beleeve, *Joh.* 1. 7. But his doctrine did mainly aim at the declaring of him that was to preach the Goſpel, that when he came to preach it, he might the more readily be beleeved. *Joh.* 1 31. *Act.* 19. 4. *Johns* chiefeſt and moſt intended taske and purpoſe was to point out *Chriſt*, and to bring the people to be acquainted with his perſon, and to take notice of him as the *Meſſias* the great Prophet, to whom it was reſerved to publiſh the great things of the Goſpel, that when he came openly to preach it (as now he doth) he might be the better intertained and hearkened after: And thus *John* makes ready a people prepared for the Lord, *Luk.* 1. 17. And now that this great Preacher (for whom attention and regard was prepared by all the bent of *Johns* Miniſtery) is come to preach and publiſh the Goſpell in its full cleerneſſe and manifeſtation, He calleth for repentance and beleef of it, as *Act.* 20. 21. *Repentance towards God and Faith in our Lord Jeſus Chriſt.*

Faith or beleeving, in order of the work of grace, is before repentance, that being the firſt and mother grace of all others, yet is it here, and in other places named the latter, 1. Becauſe, though faith be firſt wrought, yet repentance is firſt ſeen and evidenced both to the heart of him that hath it, and to the eyes of others. 2. Becauſe a poor broken and penitent heart is the moſt proper receptacle of the Goſpel, *Eſay* 61. 1. *Matth.* 11. 5.

Now by *the Goſpel* is not only here meant, the good and glad tidings of Salvation, as the word ſignifies in the originally and as it is taken in other places: but it is alſo held out here by our Saviour with a ſingular *emphaſis* and circumſtance, namely as the new Law and Covenant which God had promiſed to give unto his people, and which they expected from the *Meſſias*. *The Goſpel*, as it ſignifies the good tidings of Salvation and Salvation by Chriſt, was very abundantly held out in the law and the Prophets: and if Chriſt propoſed the word here

but

but in that ſenſe, he propoſed his Miniſtery but like unto theirs: But as in the Synagogue of *Nazareth*, he had begun to aſſert himſelf the highly anointed one of the Lord, for the ſingular work of publiſhing the new Law, *Luk.* 4. 18. ſo now and forward he doth openly proclaim himſelfe to be he whom the Lord had appointed and anointed for that end, and that his Miniſtery and doctrine was that Goſpel or glad tidings, which God had promiſed to ſend by the *Meſſias*: And in this ſenſe it is, that he calls upon them to *beleeve the Goſpel*, not only in regard of the tenour, but alſo in regard of the diſpenſer and diſpenſation of it, hee the great Prophet, and that according to the promiſes of God, and the expectation of the Nation.

The Lord had foretold them copiouſly by the Prophets, that *Meſſias* ſhould be the great Teacher and Lawgiver in the laſt dayes, and this had put them in expectation of a new Law and doctrine when he ſhould come. *Eſa.* 2. 1, 2, 3. *In the laſt dayes the mountain of the Lords houſe ſh all be eſtabliſhed on the top of the mountaines, &c. And many people ſhall ſay, Come and let us go up, &c. And he will teach us of his wayes, and we will walk in his paths, &c. This Teacher*, ſaith *David Kimchi*, *is the Meſſias. And wherefoever it is ſaid in the laſt dayes, it meaneth the dayes of Meſſias.* And ſo in *Eſa.* 11. 4. *With righteouſneſſe ſhall he judge the poor and reproove with equity*: This the *Chaldee Paraphraſt* expreſſely and *nominatim* underſtandeth of *Meſſias*: And ſo he doth that in *Eſai.* 42. 1. &c. And ſo in *Eſai.* 52. 7. *How beautifull upon the mountains are the feet of him that bringeth good tidings*, (or that preacheth the Goſpel) which though the Apoſtle in *Ro.* 10, 15. apply generally to the Miniſtery of the Goſpel, yet doth the Context in the Prophet, ſhew that it is primarily and eſpecially to bee underſtood of *Chriſt* whom the *Chaldee Paraphraſt* nameth Syllabically at ver. 13. Such another Prophecy of *Chriſt* being the great Teacher when he ſhould come is that which is ſo much retched and abuſed towards the countenancing of Enthyſiaſm, *Eſai.* 54. 13. *And all thy children ſhall be taught of God*, where the Prophet ſetting forth the glorious ſtate of the Church in the dayes of the *Meſſiah*, (and ſo the *Rabbins* underſtand the place) hee addeth this, as a ſingular and eminent priviledge thoſe times ſhould

have above the times that had gone before, and that was, that whereas they had been taught by Prophets and by men, in thoſe times God himſelf in viſible appearance converſing among men in humane nature, ſhould be their Teacher. From ſuch propheſies as theſe whereof there is great ſtore in the Old Teſtament, the expectation of the Nation was raiſed, to look that *Meſſias* when he came, ſhould preach the glad tidings of deliverance, ſhould give a new Law as *Moſes* at *Sinai* had done the old, and ſhould be the great Teacher and Inſtructor of the people. So the *Chaldee Paraphraſt* gloſſeth the two and the twentieth verſe of the 2. chapter of the *Lamentations*; *Thou wilt proclaim liberty to thy people the houſe of Iſrael by the hand of Meſſias, as thou didſt by the hand of Moſes and Aaron on the day of the Paſſeover.* And the *Jeruſalem Targum* on *Exo.* 12. *Moſes came out of the midſt of the wilderneſſe, and King Meſſias out of the mindſt of Rome: The one ſpake in the head of a cloud, and the other ſpake in the head of a cloud: and the word of the Lord ſpeaking between them and they walking together.* And the *Targum* on *Cant.* 8. 2. *When King Meſſias ſhall be revealed to the Congregation of Iſrael, the Children of Iſrael ſhall ſay unto him, Come, be with us as a brother and we will goe up to Jeruſalem, and will ſuck in with thee the ſenſe of the Law as a child ſucketh his mothers breaſts, &c. And I will take thee O King Meſſias, and will bring thee to the houſe of my Sanctuary, and thou ſhalt teach mee to fear the Lord and to walk in his Law. King Meſſias ſhall ſay to them: I adjure you O houſe of Iſrael my people &c. Stay here a little till the enemies of Jeruſalem be deſtroyed, and after that the Lord will remember you with the mercies of the righteous, and it will be his good pleaſure to deliver you.*

To ſuch promiſes of the Prophets and ſuch expectation of the Nation, (examples of which might bee given many more if it were needfull) that *Meſſias* when hee came ſhould bee as another *Moſes*, not only a Deliverer but alſo a Lawgiver, and the great Prophet and Teacher, (after the great decay of Prophecy and inſtruction) it is that Chriſt looketh and hath reference when he calleth on them to *beleeve the Goſpell.* As if he ſhould have ſpoken thns at large: You expect according to the prediction of the Prophets that when *Meſſias* comes, hee ſhall be another Teacher and Lawgiver to you as *Moſes*, that he ſhall preach and proclaim to you deliverance and redemption,

tion, that he will inſtruct you in the wayes of the Lord, and ſhew you how to walk in his paths: Behold this doctrine that I ſhall now teach, is that great promiſe and expectation. I am he whom the Lord hath anointed, and ſent to preach theſe glad tidings: beleeve ye therefore the Goſpell which I preach: and as it hath bin your great expectation when it would come ſo let it be intertained and received now it is come among you.

And here is the reaſon why *John* the Baptiſt joyned not this admonition, to *beleeve the Goſpell*, to the other of *repenting*, becauſe *John* was not to be the preacher of the Goſpel in this ſenſe, but he that was to publiſh it ſo, was then to come. Now though both theſe parts of Chriſts doctrine, *Repent and beleeve the Goſpel*, were levelled ſo directly and pertinently toward the Jews in reference to their opinions about theſe things, yet are the doctrines and duties of that perpetuity and neceſſity that they reach both Jew and Gentile to the end of the world. And then the word *Goſpel*, doth not only ſignifie the good tidings of Salvation, nor only as publiſhed and preached by Meſſias, two high and eminent excellencies, but alſo as the cleereſt and laſt way of God for mans Salvation.

IV. And laſtly, whereas he ſaith *The Kingdome of Heaven is at hand* ἤγγικε: it may be queſtioned whether he mean, it is now come, or neer in coming: And indeed it was both. For the tearm, *The Kingdome of Heaven*, hath a latitude in its ſignification as was obſerved before, and according to that latitude, is the ſenſe of that word alſo dilated: That meaneth the revealing of the Meſſias, and the ſtate of Church affaires, and dilating of the Church under his revealing. Now the revealing of Chriſt was by degrees, as is the dawning of the morning growing to a perfect day. The firſt *Epocha* of his revealing was from the beginning of *Johns* baptizing, *Matth.* 11.12,13, *Mark.* 1.1,2 Becauſe then he began to be preached as neer at hand, and ſome change in the Church *Oeconomy* began by the introduction of Baptiſm: But from his own Baptiſm his revealings increaſed more and more, in the power of his preaching and infinite miracles, but moſt eſpecially in his reſurrection. So that when he ſaith *The Kingdome of Heaven is at hand*, he meaneth the revealing of the *Meſſias* in ſuch evidences and demonſtrations,

eſpecially

especially by his rising again from the dead, as *Ro.* 1. 4. that they that were not wilfully blind, might have seen the Salvation of God to be then revealed. For conclusion of this discourse concerning the great doctrine of the Gospel, repentance and beleeving, take one *Maxime* of the Jews more, *The day of expiation and sin offerings and trespasse offerings doe not expiate, but only for those that repent and beleeve their expiation. Maym. in Shegageh. per.* 3.

Luk. 5. Vers. 1. *As the people pressed upon him to hear the word of God.*

There were two things that caught the people and made them thus importunate to hear him, and those were, the tenor of his doctrine, which proclaimed *the Kingdom of Heaven* which they so much expected, and the authority of his person, whom they looked on as a Prophet at least, if not as *Messias*. When it is said, they pressed upon him to hear the Word of God, the expression *The Word of God* hath its singular *Emphasis* and those passages, *They were astonished at his doctrine, for he taught them as one that had authority and not as the Scribes, Mark.* 1. 22. *Mark.* 7. 28, 29. doe readily tell us in what sense the people take the Word of God, namely in a higher strain and signification, then the doctrines and Preachings of their Pharisees and Scribes: for these look upon Christ as a Prophetick teacher, and from him they desire to hear the Word of God as from a Prophet: And if they took him not for the *Messias*, yet doe they look upon him as one sent from God, and another kinde of Teacher then all their Doctors. The long absence of Prophecy, and the present expectation of *Messias* did easily beget this opinion, when they also saw such demonstrations.

Sect. *He stood by the Lake of Gennesareth.*

Whereas *Luke* saith *Hee stood* by this Lake, the other Evangelists say *he walked*: which difference needeth to breed no scruple: for besides that men in their walking, sometimes doe

move

move and sometime stand still, the story of *Luke* taketh him as he was before he went into *Peters* ship, and the other Evangelists, as he was come out.

The Lake of Genesareth, which sometimes in the Gospell is called *the Sea of Galilee*, and sometimes *the sea of Tiberias*, is constantly called in the old Testament, *The Sea of Cinnereth*, *Num.* 34.11. *Josh.* 12.3.1 *King.* 15.20. Now after times had changed the name *Cinereth*, into *Genesar*: as divivers other names and places had received the like alteration. And so the Chaldee Paraphrasts (who doe commonly call places of such changed names by the names they carryed in their times) doe use the word *Genesar* or *Ginosar* in the texts alleadged: and so doe the Jewes also in their writings call this sea by the same name. *Josephus* hath described it, in these words. *The Lake Gennesar is so called from the Country adjoyning, and it is forty furlongs broad and an hundred long, the water sweet and most fit to drinke. Pliny thus, Jordanes ubi prima convallium fuit occasio, in lacum se fundit, quem plures Genesaram vocant, &c. As soone as Jordan meets with a valley fit for that purpose, it dilates its selfe into a lake, which they commonly call Genesara, being 16 miles long, and 6 miles broad, invironed with faire Townes, as on the East with Julias and Hippo: on the South with Tarich ea, by which name some also call the lake: on the West with Tiberias, famous for hot baths. Lib.* 5.c.15. *Strabo* saith it had Αρωματίτην σχίνον καὶ κάλαμον, *Sweet canes growing by it. Lib. Geogr.* 16.

About the reason of the name *Genesar*, *Baal Aruch* hath these passages. *In the Gemara of the first Chapter of the Treatise of the Passeover it is said, Why are none of the fruits of Genesar at Jerusalem? And in the fourth Chapter of Maaseroth it is said: The coast of Genesar is quit, though there be mills and Cocks there. Some interpret it of a place neer Tiberias where are Gardens and Orchards. The Targum renders The Sea of Cinnereth, The Sea of Ginosar: And in Jelammedenu our Rabbins say, why is it called Ginosar? Because of* גני סרים *The Gardens of the Princes. These were the Kings that had Gardens there. Rabbi Judah from Rabbi Simeon saith, why is it called Genosar? Because the portion of Nephthali was there, and it is said of Nephthali, A thousand Princes. And in Jelammedenu it is said againe. The border of Nephthali was Ginosar.* So that by the Jews *Etymology*, the name was taken from some royall Gardens that lay upon it: which may very

wel be, ſince *Herods* palace was at *Tiberias*: and as from the royalty of that City, the Sea was called *the Sea of Tiberias*, ſo poſſibly from the Orchards and Gardens upon it, it might bee called *Geneſar* or *the place of the Princely Gardens*: Wee cannot but obſerve the propriety of the Greeke utterance, in adding the ſyllable *eth* in the latter end of this word, as alſo in the word *Nazareth*, whereas in the Hebrew it is only נצר *Netzer*, both after the letter *r*, but we ſhall not be inquiſitive about it.

Verſ. 3. *And he entred into one of the Ships which was Simons.*

Whether theſe two veſſels that ſtood by the ſhore, whereof *Simons* was one, were ſhips indeed in the proper Bulke and bigneſſe, that we allot to ſhips now, let them diſpute that have a minde to it: The Greek word may well be applyed to a boat or barge, or ſome ſuch a leſſer veſſel, more convenient for Fiſhermen, then a ſhip of unwieldy bulk and burden. The *Talmud* in the Treatiſe *Zavim per.* 3. doth diſtinguiſh betwixt a great and little Ship, thus. *What is a great ſhip? Rabbi Judah ſaith, It is ſuch a one as cannot be moved by one man.* But not to trouble our ſelves about the quantity of this Ship of *Peters*, which belike was but a fiſher Boat, let us rather looke a little after the Maſter of it, *Peter* himſelf, and conſider how he is now become a fiſher, ſince he was a Diſciple of *Chriſt* before: for ye have him coming to him and *Chriſt* naming him *Cephas* or *Peter*, *Ioh.* 1.42. Did not he follow him from that time? In the ſeverall places and occurrences where the Diſciples of *Ieſus* are mentioned, as *Joh.* 2.2.17.22. & 3.22. & 4.8. &c. was not he one of the number? and then how come he & *Andrew*, who were then with him, now parted from him, and following fiſhing?

Anſwer, 1. Wee cannot hold otherwiſe then that *Peter* and *Andrew* followed *Chriſt* from their firſt meeting with him, and that they are to bee reckoned in the number of his Diſciples, in the places cited, as well as any other. For though it be ſaid of *Andrew* and of his fellow that firſt fell in with him, that *they abode with him that day*, *Joh.* 1.39. as if they left him again on the morrow, it is to be underſtood in reference to the place, rather then to the limitation of the time, namely that they ſtayed with him all night at his own houſe. 2. Wee cannot conceive that *Peter* and *Andrew* being now upon their Fiſhermans imploy-

ment

ment, had left *Chriſt* without his permiſſion and conſent, but that hee had diſpenſed with them, to retire to their owne homes and buſineſſe for a ſeaſon. But when and whereupon that diſpenſation was, is ſtill a queſtion. I ſee not how we can conjecture the time and occaſion more properly then thus: One cauſe of *Johns* impriſonment, was the multitude of his Diſciples, for that gave *Herod* ſuſpition of innovation: Now when *John* was impriſoned *Chriſt* heard of it, and of the cauſe; and withall he heard that the Phariſees who were in all the power, did take notice, that hee had more Diſciples then *John* had: This makes him to ſlip aſide for his ſafety out of *Judea* into *Galilee*. And when he comes into *Herods* owne juriſdiction, it was for his ſafety alſo to diſperſe his Diſciples for a time to their owne homes: for as yet he was not to begin to publiſh *the Kingdom of Heaven*, and himſelfe the *Meſſias*, in the full and cleereſt demonſtration but a ſpace was yet to paſſe, and then hee begins to preach, *The time is fulfilled, and the Kingdome of Heaven is at hand, &c.* Wee may therefore conjecture, that upon his coming up into *Galilee*, his Diſciples and he, by his own permiſſion, did part for a while, leſt *Herod* obſerving another man ariſing in *Galilee*, followed with many Diſciples as *John* had been, ſhould ſodainly have laid hold upon him, and made him drinke of *Johns* cup. But *Jeſus* himſelfe alone, goeth about to divers Synagogues of *Galilee*, and is received: cometh home to his own city *Nazareth*, and is there refuſed, goeth downe to his other home *Capernaum*, and there beginneth to ſhew himſelfe for the *Meſſias*, and calls his Diſciples in againe. *Peter* and *Andrew* therefore, and it may be, *James* and *John*, having been thus diſmiſſed, what had they to doe, but to fall to their old imployment? For then to preach or to Baptize in the name of *Chriſt* had been againſt that privacy of *Chriſt* which was for his preſent ſafety, till he by preaching abroad alone himſelfe, had gotten footing in the hearts of the people. And for them to live idlely, was neither for their advantage nor for their piety, and ſo till Chriſt call them againe to a new imployment, they follow their old: But after this call that they are to have now, they never returne to make this a trade againe. *Peters* fiſhing in *Joh.* 21. was more for a triall then for a trade, and rather in ex-

pectation of a second miracle in evidence of *Christs* favour to him upon his recovery from his fall, (as here he had a miracle at his call) then in following his old vocation as his buſineſſe.

Sect. *And he taught the People out of the Ship.*

The living waters of the doctrine of the Goſpel that had begun to ſtream at the Temple, *Joh.* 2.14. (even on the South of the Altar, *Ezek.* 47.1. for on that ſide was the market of Cattell, where *Chriſt* firſt began to ſhew his zeal) are now come into the Sea: and that Prophecy of *Ezekiel* accompliſhed almoſt to the very letter. *The Rabbins ſay, whither did theſe waters goe? Into the Sea of Tiberias, and into the Sea of Sodom and into the Ocean, K. Sol. and Kimch: in loc. ex Teſapht: in Succah.* compare *Pſal.* 29.3.

Verſ. 6. *They incloſed a great multitude of Fiſhes.*

1. Here thoſe creatures come in in homage to the ſecond *Adam*, that had never come in ſo, to the firſt: See *Gen.* 2.19. Birds and Beaſts had come to him to receive their names, but ſo did not the fiſh, though they were alſo in his ſubjection. 2. Compare the caſe of *Jonah* and *Simon bar Jonah* here together: the one caught of a fiſh when he refuſed to Preach when he was ſent, and the other catching fiſh, being now to be ſent to Preach, and by that very thing incouraged to it. 3. *Chriſt* by this miracle did not onely figure out unto them, the imployment upon which he was now to enter them, to be fiſhers of men, as he himſelfe applyes it, but he alſo ſhews, how he can provide for them if they follow him, and how he will follow their indeavors in the Miniſtery with ſucceſſe.

Verſ. 8. *Depart from me, for I am a ſinfull man.*

What? *Peter* on his knees to beg *Chriſt* from him? *Spirit and Bride ſay Come, Revel.* 22.17. and *Peter* deſire that he ſhould Depart? So ſay the wicked, *Job* 22.17, 18. but with affections as farre different from *Peters*, as both their words do ſeeme

parallel

parallell and alike. He ſpeaketh from amazement and fear, and conſiderancy of the Circumſtances of the preſent occurrence. He was amazed at the great miracle, *ver.* 9. He was afraid at the viſible appearance of ſo great power being ſo neare him: and he conſidered that the miracle was wrought for his ſake, and therefore in all humbleneſſe he declaimes himſelfe as moſt unfit to be ſo neere *Chriſt* either in place or favour. Not that he was weary of him, but that he acknowledgeth himſelfe unworthy of him; parallel to the words of the Centurion, *Mat.* 8. 8. *Lord I am not worthy that thou ſhouldeſt come under my roofe.*

Verſ. 10. *James and John the ſons of Zebedee.*

Concerning theſe four firſt called Diſciples, the two ſons of *Jona*, and the two ſons of *Zabdi* or *Zebedee* (for the names are the ſame) we may obſerve theſe things:

1. That *Peter* is ever named firſt in the Catalogue of the twelve Apoſtles, and the reaſon is, becauſe he was firſt called to be an Apoſtle. It is true indeed, that *Andrew* and another not named, were Diſciples and followed Chriſt before *Peter* did, *John* 1.36. but they then followed uncalled, and they followed onely as Diſciples, but now Chriſt cometh to call them, and to call them for Apoſtles, and *Peter* is firſt dealt withall in this call; *Andrew* indeed was in the Ship and in the call with him, and he ſaith to him that he ſhould be a fiſher of men, as well as to *Peter*, but the interchange of Diſcourſe that was betwixt Chriſt and *Peter* (which *Luke* relateth) doth ſufficiently intimate unto us, that in order Peter had the firſt call of the two.

2. *James* or *Jacob* is commonly called *James the great*, in diſtinction from *James the ſon of Alpheus*, who is called *the leſſe*, not for any dignity or ſuperiority of Apoſtleſhip that the one had above the other, but either becauſe this *James* was the elder, or becauſe he was firſt called, or becauſe of the ſingular privacy that Chriſt admitted him to with himſelfe, as hee alſo did Peter and *John*, of which anon.

3. *John* is called the *Diſciple whom Jeſus loved*, *Joh.* 13.23. who leaned in his boſome, to whom he committed his mother, and

to

to whom he imparted the Revelation of the State of the Church till his second coming, as he had done the State of his Church till his first coming, to *Daniel a man greatly beloved also. Dan.* 10. 11. The reason of this title is variously guessed, if any thing in himself might procure that title, I should assoone as any thing conceive it to be because he was Christs first Disciple, as *Peter* was the first called Apostle: For whereas there is mention of two of *Johns* Disciples who first followed Jesus, and *Andrew* named for one of them, there is none so like to be the other as *John* himself who wrote the story *John* 1. 37. &c. And this may appeare probable, not only from his partnership with *Andrew* in his fishing trade (and so might they goe together to *Johns* Baptism) but also because he concealeth the name of that Disciple (whereas he mentioneth the names of all the rest) as he useth to conceal his owne name generally throughout all his Gospell.

4. The name *Andrew* is used in the *Hierusalem Talmud* in *Migd. per.* 4. אנדריי בר חוננא בשם ר זביי *Andrew the son of Chinna saith in the name of Rabbi Zacchæus, &c.* The *Andrew* that we have in hand, was a Disciple with the first, Yoke-fellow with *John* in first following Christ, a Disciple before *Peter*, and a called Disciple before *James* and *John*; and yet which may seeme somewhat strange, he is ever set after all of them, and in some particulars we find all the three priviledged above him. There is none that hath read the Gospell, but he may observe, how Christ did sometimes put a singular respect upon *Peter* and *James* and *John*, not onely above the rest of the Apostles who were called after them, but even above *Andrew* who was both a Disciple and an Apostle with the first. As when he went to raise up *Jairus* daughter, he suffered *no man to follow him but Peter and Iames and Iohn, Mark.* 5. 37. when he went to his transfiguration, *he taketh onely Peter and Iames and Iohn, Mat.* 17. 1. and when he went to his agony, *he taketh onely with him Peter and the two sons of Zebedee, Mat.* 26. 37. And thus to these three only apart from all the rest did he shew himselfe in his greatest power, glory, and combat: the reason of which may be supposed to have been twofold.

1. Because he had designed these three in a more singular manner

manner, for the miniſtry of the Circumciſion, *Iames* in *Iudea*, *Peter* to the diſperſion in the Eaſt, and *Iohn* in the Weſt: The Apoſtle in *Gal.*2.9. nameth *Iames and Cephas and Iohn* together, as pillars and agents in ſuch a miniſtration: where the *Iames* indeed that he mentioneth, was not the ſame that we have in hand, for he was *Iames the leſſe*, but he was one that came into that place and miniſtration in ſtead of *Iames the great*, when he was dead. For why ſhould *Herod* in *Act.*12. lay hands upon *Iames* the brother of *Iohn*, and deſtroy him firſt, rather and ſooner then any other of the Apoſtles, but becauſe there was appearance of ſingular and peculiar activity of *Iames* in that place, in the miniſtration among the circumciſed.

2. Becauſe Chriſt had deſigned theſe three for martyrdome, and for the eminenteſt witneſſes of him of all the reſt. He readeth *Peters* doome to that purpoſe, *Iohn* 21.18, 19. and ſo he doth to *Iames* and *Iohn*, *Mat.*20.23. The martyrdome of *Iames* is recorded *Act.*12.2. and when he was thus taken away, *Iames the leſſe* came in his ſtead, *as ſpeciall Miniſter and Apoſtle to the Iewes or Circumciſion within their owne Land.* And hence it is that he is named firſt of the three, *Gal.*2.9. and that he is named with ſuch peculiarity, *Act.*15.13. & 12.17. & 21.18. &c.

Peter after a long ſtay at *Hieruſalem* and thereabouts, was gotten at the laſt to the Eaſterne *Babylon*, the old place of Idolatry and perſecution, but now a Church, 1 *Pet.*5.13. Although there were many thouſands of Iewes that returned againe out of the Captivity of *Babylon*, under the Proclamation of *Cyrus*, yet were there exceeding many alſo that ſtaid behinde and returned not; inſomuch that they came to have their Univerſities in *Babylonia*, and their publick Schooles and teachers there as well as in *Iudea*; and were in a kinde of a Common-wealth there as well as in their owne Country. Among theſe *Peter* is ſent as a miniſter, and among theſe it is like he ſealed his miniſtery with his bloud, ſee 2 *Pet.*1.13,14.

We read of *Johns* being in the Iſle *Patmos*, but further Weſtward we finde him not in all the Scripture; where he ended his life and ſealed the Goſpel with his blood, it is hard to determine: Hiſtories have brought him to *Rome*, in which it may be they have not miſſed the mark very much, had not ſome of them

them told wild ſtories of him there. It may be as both *Jameſes* the Miniſters of the Circumciſion in *Judea*, were martyred at *Jeruſalem*, ſo *Peter* the Miniſter of the Eaſtern diſperſion was matyred in the Eaſtern *Babylon*, and *John* the Miniſter of the Weſtern, in *Babylon* in the Weſt.

What became of *Zebedee* the father of theſe two eminent Apoſtles, when his ſons were called away from him, the Scripture is ſilent; It ſaith, *his ſons left him in the Ship with the hired ſervants*, and followed the call that Chriſt had given them. It is not to be thought that they ſleighted their father when they left him; but only they complied with that imployment that he that called them would put them upon, which their father poſſibly by reaſon of his age was unable to do. Nor can we thinke that they left their father in his Judaiſme and unbeleefe, or that he ſo continued: certaine it is, their mother *Salome* was a conſtant and zealous follower of Chriſt, *Mat.*26.56. and we have no reaſon to thinke of any leſſe faith or piety in *Zebedee* himſelfe, onely whether he followed Chriſt, as his ſons and wife did, or followed ſtill his lawfull calling and imployment, it is not revealed in Scripture, nor is it much materiall to enquire after. The name *Zabdi* or *Zebedee*, is a name that is exceeding frequent in mention among the Talmudicks.

SECT

SECTION XX.

St. MARK. CHAP. I.

Verſ. 21.

AND they went into Capernaum and ſtraightway on the Sabbath day he entered into the Synagogue and taught.

22. And they were aſtoniſhed at his doctrine, for he taught them as one having authority and not as the Scribes.

23. And there was in their Synagogue a man with an uncleane Spirit, and he cryed out,

24. Saying, Let us alone, what have we to do with thee, thou Jeſus of Nazareth? art thou come to deſtroy us? I know who thou art, The holy one of God.

25. And Jeſus rebuked him, ſaying, Hold thy peace, and come out of him.

26. And when the uncleane

St. LUKE. CHAP. IV.

Verſ. 31.

AND he came downe to Capernaum a City of Galilee, and taught them on the Sabbath dayes.

32. And they were aſtoniſhed at his doctrine, for his word was with power.

33. And in the Synagogue there was a man which had a Spirit of an uncleane Devil, and cryed out with a loud voice,

34. Saying, Let us alone, what have we to do with thee thou Jeſus of Nazareth? art thou come to deſtroy us? I know who thou art, The holy one of God.

35. And Jeſus rebuked him, ſaying, [*] Hold thy peace, and come out of him. And when the Devill

[*] φιμώθητι. Be muſſelled, as the word is uſed 1 Tim. 5. 18. the *emphaſis* of which word ſheweth that it was not a bare command of ſilence that Chriſt gave him, but that that command had ſuch power went with it that it caſt a muſſel upon the mouth of *Satan* that he could not ſpeak more.

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uncleane Spirit had torne him, and cryed with a loud voice, he came out of him.

27. And they were all amazed, insomuch that they questioned among themselves saying, What thing is this? what new doctrine is this? For with authority commandeth he even the uncleane spirits, and they obey him.

28. And immediately his fame spread abroad throughout all the region round about Galilee.

29. And forthwith when they were come out of the Synagogue they entered into the house of Simon and Andrew with James and John.

30. But Simons wives mother lay sicke of a feaver, and anon they tell him of her.

31. And he came and tooke her by the hand, and lift her up, and

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had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed and spake among themselves, saying, What a word is this? for with authority and power he commandeth the uncleane Spirits and they come out.

37. And the fame of him went out into every place of the Country round about.

38. And he arose out of the Synagogue and entered into Simons house: and Simons wives mother was taken with a great feaver, and they besought him for her.

39. And he stood over her and rebuked the feaver and it left

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Vers. 14.

AND when Jesus was come into Peters house, he saw his wives mother laid and sick of a feaver.

15. And he touched her hand and the feaver left her. And shee a-

immediately,

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immediately the Feaver left her, and shee ministred unto them.

32. And at Even when the Sun did set, they brought unto him all that were diseased, and them that were possessed with Devils.

33. And all the City was gathered together at the doore.

34. And he healed many that were sick of divers diseases, and cast out many Devils, and suffered not the Devils to speake because they knew him.

35. And in the morning rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36. And Simon and they that were with him followed after him.

37. And when they had found him they said unto him, All

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her: And immediately she arose and ministred unto them.

40. Now when the Sunne was setting, all they that had any sick with divers diseases, brought them unto him, and he laid his hands on every one of them and healed them.

41. And Devils also came out of many, crying, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speake: for they knew that he was Christ.

42. And when it was day, he departed and went into a desert place, and the people sought him and came unto him, and stayed him that he should not depart from them.

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rose and ministred unto them.

16. When the Even was come, they brought unto him many that were possessed with Devils, and he cast out the spirits with his word, and healed all that were sick.

17. That it might be fulfilled which was spoken by Esaias the Prophet, saying, Himselfe tooke our infirmities and bare our sicknesses.

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men ſeeke thee.	
38. *And he ſaid unto them, Let us go into the next Townes, that I may preach there alſo: for therefore came I forth.*	43. *And he ſaid unto them, I muſt preach the Kingdome of God to other Cities alſo: for therefore am I ſent.*
39. *And he preached in their Synagogues throughout all Galilee, and caſt out Devils.*	44. *And he preached in the Synagogues of Galilee.*

Reaſon of the Order.

THe juncture of the two ſtories contained in this Section, is ſo clear from the tranſition of *Marke* and *Luke* from the one ſtory to the other, that nothing needeth to be ſaid more of that: and the ſubſequence of the former ſtory of the two, to that that is contained in the former Section, namely about the calling of the Diſciples, is apparently enough proved, by the entrance of *Marke* into this ſtory, when he ſaith, *They*, that is, Chriſt and his new called Diſciples (as his method ſhewes it is to be underſtood) *entered into Capernaum, &c.* which thing we had occaſion to obſerve alſo, in the proofe of the order of the former Section. All the difficulty therefore about the order of this is about *Matthews* placing the ſtory of the healing of *Peters* mother in law: He hath laid it after the Sermon in the Mount, after the healing of the Leper, and after the healing of the Centurions ſervant, whereas it is evident enough by the other Evangeliſts, that it was before any of theſe whichſoever was firſt. But the reaſon of his order may be obſerved to be this. In chap.

4.5. he had ſaid that *Jeſus went about all Galilee, teaching in their Synagogues, and preaching the Goſpel of the Kingdom, and healing all manner of ſickneſſe:* Here are two heads, that the Evangeliſt hath before him to inſiſt upon, and to give the relation of, and theſe are the Doctrine of Chriſt and his miracles. He firſt beginneth with his doctrine, and ſo layth down the Sermon in the Mount: and having done with that Doctrinall relation, he beginneth with the ſtory of his miracles. And firſt he telleth of the healing of the Leper, which was the firſt miracle he wrought in his perambulation of *Galilee*: then he relateth the healing of the Centurions ſervant, which was the firſt miracle he wrought after his Sermon in the Mount: and being in mention of *Capernaum*, where the Centurions ſervant was healed, he alſo ſpeaketh of other miracles done in the ſame Towne, though not at the ſame time, and that was the healing of *Peters* mother in Law: and others that were brought to him, of ſeverall diſeaſes: And this manner of Method, or flitting of ſtories, from their proper time and place, into other times and places of his Goſpel, upon ſuch like reaſons and occaſions, as this, we ſhall finde to be no ſtrange thing with *Matthew*, as we go along, but exceeding uſuall and very common.

Harmony and Explanation.

Mark. 1. verſ. 22. *He taught as one having authority, and not as the Scribes.*

THe Scribes of whom there is ſo frequent mention in the Goſpel, were the learned of the Nation, that taught the People, and expounded the law, Therefore he that in *Mat.* 22. 35. is ſtyled a *Lawyer*, in *Mat.* 12. 28. is called a *Scribe*. And *Phariſees* and *Doctors*, *Luke.* 5. *v.* 17. are called *Phariſees* and *Scribes*, ver. 21.

And in this ſenſe doth the Chaldee Paraphraſt very often uſe the word *Scribe*, to tranſlate that that in the Originall is a

Prophet,

Prophet, meaning a *Teacher*, as *Eſay* 9.5. *The Scribe that teacheth lies, he is the taile*, 1 *Sam.* 10.10,11. *A company of Scribes met him, &c. And when they ſaw that he was praiſing God among the Scribes, &c. They ſaid, Is Saul alſo among the Scribes, &c.* In this ſenſe our Saviour calleth ſome of his Miniſters *Scribes*, *Mat.*23.34. that is, *Teachers*.

The diſtinction of the *Scribes* into ſeverall rankes, we ſhall obſerve within a few leaves: but take we them in what ranke we will, or all of their rankes together, we ſhall finde a vaſt difference betwixt the teaching of Chriſt, and the teaching of any or all theſe Scribes in theſe particulars.

1. The Scribes taught nothing but traditions; what this or that or the other Doctor or Sanhedrin in former time had taught and determined: what *Hillel Shammai, Baba ben Bota, Rabban Simeon or Gamaliel*, or others their great learned men, had aſſerted or denied, and how they had ſtated this and the other queſtion, and how they had concluded in this or that reſolution: ſo that their whole teaching was but traditions of their fathers and learned predeceſſors, *Gal.*1.14. *Mat.*15.6. Hence are thoſe Phraſes and paſſages ſo common in their Talmuds תניא *It is a Tradition*, and our *Doctors have thus beleeved* תנו רבנן & תנו חכמים אמרים *The wiſe men have thus determined &c.* that almoſt every line ſpeaks ſuch language. But our Saviour taught in the evidence and demonſtration of a Prophet, the ſound and powerfull and ſelfe-grounded word of God: And in that he doth ſo conſtantly avouch his owne Authority, *Verily verily I ſay unto you*, and *But I ſay unto you &c.* he doth not only aſſert his divine and oracular authority of delivering the truth, but he alſo faceth that common manner of teaching of theirs, which was pinned upon the ſleeve of other mens traditions: And when he biddeth *call no man Father* (that is, Teacher) *upon Earth*, he croſſeth that vaine Divinity that they taught, which was but the Traditions of their *Fathers*, that is, their Doctors.

2. All the teaching of the Scribes was eſpecially about externall, carnall, and triviall rites, ceremonies and demeanours: as appeareth infinitely in their Talmudicall Pandect, which was but hay, ſtraw, ſtubble, nothing in compariſon of the ſound

found doctrines of Salvation. Hardly a word in all their Traditions that spake any thing, but bodily and carnall matter, as he that shal read their Talmuds from end to end wil find but little discourse but tending to such a purpose: And we need not to go far for a pattern of what kind of divinity it was that these great Doctors of the people taught, these places in the Gospell give copy enough, *Mat.* 15. 1,2. & 23. 16,18,23,25. *Joh.* 18. 28. *Act.* 10. 28. *Col.* 2. 21. &c. But the tenor of Christs teaching was the spirituall and soul-saving doctrine, of faith, repentance, renovation, charity, self-deniall, and such heavenly things as these, which by how much the more they had been strangers in the pulpits of the Scribes, and never heard of before, by so much the more, did they now take the people, with affecting and admiration, being delivered in power, and piercing and pressing upon the heart.

3. The teaching of the Scribes was litigious and in endlesse disputes, as *Rom.* 14. 1. 1 *Tim.* 6. 4. Their Doctors and Traditionaries, whom they tooke upon them to build upon, were of so many and so different mindes, that they that followed them knew not what to follow: He that is never so little versed in the Talmuds, will easily see such experience in this matter, that he will finde it readier to tell what those Doctors severally held, then to choose what to hold from them, if one would follow them. But our Saviour taught one onely constant and undivided truth, plaine, convincing and so agreeing with the Doctrine of the Old Testament, that it was the same, but only in a brighter and a clearer garnish. The people therefore, in this great difference of teaching between their owne Doctors and Christ would easily perceive an alteration: and by how much the more our Saviours doctrine was more spirituall, and speaking to the concernment of the soule, and by how much more it was delivered in the demonstration of a divine power, but so much the more it could not but convince the hearers of its owne value and dignity, and work in them an astonishment at so high and so powerfull truths.

Vers.

Verſ. 23. *And there was in their Synagogue a man with an uncleane ſpirit, &c.*

Here is the firſt place in the ſtory of our Saviour, where we meet with mention of any poſſeſſed or ſeiſed on bodily by the Devill, and therefore it will be ſomething needfull to ſpeake a little in generall concerning this caſe, of which we have very frequent example in the proceſſe of the Evangelicall ſtory.

I. It cannot but be obſerved how common this ſad condition, of being poſſeſſed by the Devil, was in the time of our Saviours miniſtry and thereabout, above all the times of the old Teſtament, and beyond any examples in any other Nation. See *Mat.* 4.24. & 8.28. & 9.32. & 10.8. & 12.22. & 15.22. & 17.18. *Marke* 1.39. & 3.11. *Luke* 10.17. *Acts* 10.38 &c. Which whether it were 1. In regard that the Spirit of Propheſie had been ſo long departed from them, as 1 *Sam.* 16.14. Or 2. that the Lord would in juſtice confute by this dreadfull experience, the curſed doctrine of the *Sadducees* that was now riſe among them, *that there was no Spirit*, *Act.* 23.8. Or 3. that he did evidence his great diſpleaſure againſt the ſinfulneſſe and erroneouſneſſe of thoſe times, which was now growne extream by this viſible delivery over of ſo many to the power of the father of ſin and errour. Or 4. that he would by this dolefull experience read to all men a Lecture what miſery it is to be in the power and ſubjection of Satan, and ſo make them more intent to hearken after him, that was to break the head of the Serpent; or were it all theſe together. Certainly 5. it did highly redound to the honour of Chriſt, and to the magnifying of his divine power, and did mightily evidence that he was come the deſtroyer of the works of the Devill, when finding ſo very many that lay ſo viſibly under his power, he inlarged them all, and brought them from under his force, and bound the ſtrong one and he could not reſiſt. And the ſame tendency to his glory had the like powerfull working of his Apoſtles by derived vertue from himſelfe, *Mat.* 10.8. *Luke* 10.17. *Acts* 8.7. & 19.12.

II. It is obſervable that we do not finde that any were healed of this ſad malady till Chriſt came and began the worke.

It

It is true indeed that *David* by the power of the Propheticke Spirit that was upon him, did calm the raging of *Sauls* evill Spirit when he grew turbulent, but neither did he nor any other man at any time till now, caſt either his or any other evill ſpirit out: You muſt give *Joſephus* leave to tell his ſtory of *Solomons* skill which he left behinde him, of driving out the Devill out of the poſſeſſed by applying a certain root unto his noſtrils, *Antiq. lib* 8 *cap.* 2. *pag. apud me* 230. as well as the *Apocrypha* of *Tobit* hath had leave a long time to tell of the Devill ſmoked away with the broyling of a fiſh liver, *Tob.* 8. 3. but you may eaſily ſmell them both, what ſent and ſenſe they carry with them.

As it was reſerved for Chriſt utterly to break and bruiſe the head of the Devill, ſo was it reſerved to him, to ſhew this myſtery firſt upon him, by caſting him out where he had taken poſſeſſion, and no man might nor could do it before him. I have obſerved in another place, that as the two firſt miracles wrought in the World, (which were turning a rod into a Serpent, and the Serpent into a Rod againe; the hand into leproſie, and the leproſie into ſoundneſſe againe) did ſhew the great power of him in whoſe power they were wrought, and did refer to the preſent occaſion, which *Moſes* was then going about: ſo did they more ſingularly refer to the miracles of Chriſt: To whom as it belonged to caſt the Devill the old Serpent out of the ſoul and to heal the leproſie of ſin, ſo to him was it reſerved to caſt the Devill out of the body, and to cure the leproſie of the body, and none did it, none could doe it till he came; *Eliſha* would not ſo much as touch *Naaman* in concurrency to this truth.

III. Thoſe whom the Devill thus ſeized on bodily, we may diſtinguiſh into two ſorts or rankes, 1. Thoſe whom he poſſeſſed ſo, as to wrack and torture them, or to infect them with ſome diſeaſe, as *Marke* 5. 5. *Luke* 9. 39. & 13. 16. *Mat.* 12. 22. And 2. thoſe whom he dwelt in bodily, to make them by falſe miracles and predictions, inſtruments of his ſeduction and deluſion, as *Act.* 16. 16. and as *Sibylla Cumæa* is deſcribed by the Poet: *Talia cui fanti non vultus, non color unus: Non compta manſere comæ, ſed pectus anhelum, Et rabie fera corda tument: majorque videri, Nec*

 mortale

mortale ſonans affluxa eſt numine quando Jam propiore Dei, &c. And a little after, *Bacchatur vates, magnum ſi pectore poſſit Excuſſiſſe Deum, tanto magis ille fatigat Os rabidum, fera corda domans, fingitque tremendo.*

Now to be bodily poſſeſſed by the Devill, was the ſaddeſt earthly miſery could befall a man: and therefore *giving up to Satan* was the higheſt puniſhment could be inflicted, 1 *Cor.* 5. 5. 1 *Tim.* 1. 20. For how dolefull a thing muſt it needs be reputed, 1. When that body which ſhould be the Temple of the Holy Ghoſt, ſhould become the very locall cage, and bodily habitation of *Satan*. 2. When the Members were acted and uſed by the Devill, as if he had been the very ſoul that did animate the body. 3. When mans greateſt enemy ſhould ſo apparently dwell within him, and have ſuch power over him. And 4. When he either carried the Devill, or the Devill him, or indeed both, whitherſoever he went? Yet were there degrees of this miſery, and the latter kinde mentioned was the worſe and the more grievous of the two, though it ſeemed not alwayes ſo in appearance: for in the former poſſeſſedneſs it was poſſible that the Devill might not have ſeiſure on the ſoul though he had of the body, as *Marke* 9. 21. But in the latter he had poſſeſſion of both.

IV. Of this latter ſort was this man in the Text, namely, a man poſſeſſed with a Spirit of divination, whom the Devil filled and acted, under the notion of an Enthuſiaſt or Prophet to deceive the People. For 1. he is ſaid by *Marke* to be Ἐν πνεύματι, *In an uncleane ſpirit*, as the words do properly ſignifie, (whereas indeed the uncleane ſpirit was in him) intimating that he was in the acting or a Prophetick rapture of the Devill, as true and holy Prophets indeed, in the actings and raptures of the Holy Ghoſt, are ſaid to be *in the Spirit*, *Rev.* 1. 10. 2. *Luke* hath expreſſed it ἐχων πνεῦμα δαιμονίου, That he had the *ſpirit of the Devil*: namely in ſuch a kinde of ſenſe, as on the contrary part, the Holy Prophets are ſaid to *have the Spirit of God*, *Dan.* 4. 5, 6. &c. 3. Both the Evangeliſts do ſtyle the Spirit wherewith he was poſſeſſed, *An uncleane Spirit*: which as in generall it ſtands in direct oppoſition to the term, *The Holy Spirit*; ſo is it moſt properly and ſingularly applyed to the Spirit of error and falſe

false teaching, *Zech.* 13.2. *Rev.* 16.13,14. And 4. the words that the Devill uttered by the mouth of the possessed man, tend directly and only to deceive and to withdraw from Christ, as is apparent in their construction.

Vers. 24. *Let us alone: what have we to doe with thee? &c.*

It is all one as to the sense of the words insuing, be the first word Ἐα, taken either for an Adverb of griefe and wonder, and a Greeke expression of the Hebrew הֶחָ, or be it taken for a Verb, as the *Syrian*, *Vulgar* and our English take it, when they render it, *Let alone*: The scope of the mans words in the whole verse may be taken up in these observations.

1. That though indeed it were the Devil within the man that dictated the words to him, yet was it the man that uttered them, and the men of the Synagogue heard the man speaking. The Greek *Syntax* in the Text of the Evangelists, especially of St. *Luke*, maketh this plaine.

2. When he useth the plurall number, *We* and *Us*, (*What have we to do with thee, art thou come to destroy us?*) he speaketh of himselfe, and the rest of the men of the Synagogue with him: for that these words are not applicable to the Devils, which was but one in the possessed, needeth no more proofe then what is in the verse it selfe, where when the Devill, or the man by instinct of the Devill speaketh of himselfe, he useth the singular number, *I know thee.* 3. When he proclaimeth Christ *the holy one of God*, (as he is stiled *Psal.* 16.10. *Dan.* 9.24. &c.) he neither doth it, as a voluntary confession of him, for that cannot be expected from the Devill; nor as a strained or forced confession, by the power of Christ, for Christ commands his silence, but it is such a confession and proclamation of Christ, as whereby he might make the men of the Synagogue afraid of him, and not daring to have to deale with him because of his dreadfulnesse. So high and dreadfull things are spoken concerning the coming of Christ in the Scripture, as *Mal.* 3.2. and so terrible apprehensions had the Jewes, concerning the fatall destruction of some men to be made when Messias came, that the Devill by these taketh opportunity

to affright the men of the Synagogue, with the presence of Christ among them, as if he were but come among them to destroy them: And he would dissuade them from the imbracing of Christ by the terrors of Christ.

The Jews had such dreadfull opinions as these about Christs coming. *In Sanhedr. per Helek. fol. 97.*

In the generation when the son of David cometh (say they) *schollers of the wise shall be rare, and as for the rest of the people, their eies shall fail for sorrow and griefe, and great afflictions, and sore decrees shall be so renewed, that before the first is ended, the second shall come.*

In the week of years (Dan. 9. 24.) *when the son of David shall come: The first yeare, that shall be fulfilled, I rained upon one City and rained not upon another,* (Amos 4.) *The second yeare the arrowes of famine shall fly abroad: The third yeare the famine shall be so great that men, women and children, yea good and godly men shall die, and the Law shall be forgotten by its Disciples: On the fourth yeare a kinde of plenty, yet not plenty indeed: On the fifth year great plenty, and they shall eat and drinke and rejoice, and the Law shall be restored to its schollers: On the sixth, voices, or thunders: On the seventh, war, and in the end of the seventh the son of David commeth.*

When the son of David commeth, the Assembling places shall become stews, and Galilee shall be destroied (note this for our present purpose) *and Gablan shall be desolate, and the men of the border of Israell shall go from City to City, and the wisdome of the Scribes shall be abominated, and religious persons shall be scorned, and the faces of that generation shall be as dogs,* (compare Philip. 3. 2. Rev. 22. 15.) *and truth shall be gone, and he that departeth from evill maketh himselfe a prey.*

When the son of David cometh, young men shall revile the ancient, and the ancient shall rise up before the young: and the daughter shall rise up against her mother, and the daughter in law against her mother in law, and the faces of that generation shall be as the faces of dogs, and the son shall not be ashamed at (the reproofe of) *his father. And Rabbi Isaac saith, the son of David cometh not till all the Kingdome be turned to the opinion of the Sadduces.* Thus the *Talmud* in the place cited: To which take this addition out of *Massechetb derech aretz zuta, When the son of David cometh Galilee shall be destroyed, and the men of Galilee shall goe from City to City and shall not be pitied, Perek. 6.*

From

From which dreadfull conceptions about Christs coming, especially and singularly terrible to the *Galileans*, the Devill might very aptly frame his temptation and suggestion in a *Galilean* Synagogue when Christ was in it, to proclaime but that Christ was there, and that so they were in danger to be destroyed.

Vers. 26. *And when the uncleane Spirit had torne him.*

Not by making any gashes in his flesh, or any disjoynting or dismembring of his body, for *Luke* saith, he hurt him not, but he wrung him with convulsions, cast him into the midst of the floore, made a horrid cry and so came out. And by that it was evident to all that were present, that the man was really possessed, but the strong one armed was cast out by a stronger power: And this maketh them not only to wonder at the thing done, but also to take speciall notice of the Doctrine which Christ had taught, as which was attested by so great a miracle: And upon this his fame spreads throughout all *Galilee*: For howsoever the other miracles that he had done, of turning water into wine, healing diseases &c. were high and eminent and to be admired things, yet the casting out of Devils was so singular, and incomparable, and till now unheard of and unseen a worke, that it is no wonder if this do erect the people into a high repute and expectation concerning him; and do exceedingly dilate his fame. Observe how our Saviour himself argues that the Kingdom of God was come among them from this kinde of miracle, *Mat.* 12.28. and the wretched Pharisees had no way to evade the argument, but by a Devilish blasphemy, that Christ by one Devil cast out another.

Vers. 29. *When they were come out of the Synagogue, &c.*

Whether Christ went voluntarily into *Peters* house or were invited, and if invited, whether it were to meat, or to cure his mother

mother in Law or both, it needeth not to stay us in the disquisition, nor is there any difficulty in this story that needeth unfolding: the chiefest scruple is, how *Peter* comes to be an Inhabitant of *Capernaum*, whereas he is said to be of *Bethsaida*, *Joh.* 1. 44. whether it were for conveniency of his fishing Trade that hee tooke a house there, or whether it were by the marriage of his wife, that hee came to have interest and residence there, let them determine that will be curious about it.

There is that conceiveth *Capernaum* to have been a Town of a distinct condition from all the rest of *Galilee*, as being out of *Herods* jurisdiction, which the rest of *Galilee* was under: and he supposeth that *Christs* departing out of *Nazareth* into *Capernaum*, *Mat.* 4. was for this end, that hee might get out of *Herods* jurisdiction, into the immediate jurisdiction of the *Romans*, *Sum Pet. over. loc. lib.* 2. *cap.* 1. But this conjecture is without ground, as might be shewed even out of that Text *Matth.* 4. which hee layeth as his ground for it, being compared with *Luke* 4. About *Peters* wife, see 1 *Cor.* 9. 5. and whether his mother in Law being recovered of her disease, followed *Christ* afterward, as shee ministred to him at the present, examine from *Luke* 8. 3, 6. When *Peter* and *Andrew* had left their fishing by which they maintained the family, there was no way but for the women to goe along with them.

Verse 32. *And at Even when the Sun did set.*

From hence is a plaine demonstration, at what time the Jews began and ended their Sabbath, namely from Sun-setting to Sun-setting, or from Even to Even. They held it a thing unsuitable for the day, for *Christ* to heal while the Sabbath lasted, *Mark* 3. 2. *Luke* 14. 1. yet now when the Sun is set they come without scruple with all their diseased.

It was commanded them from *Even to Even to celebrate their Sabbath*, *Lev.* 23. 32. which injunction, although it seem only affixed to the solemn day of expiation, and so is restrained only to that by some Christian writers, yet doe the records of the Jews make it apparent, that they practised accordingly in all their Sabbaths: *Sipri* a very ancient exposition, maketh this

glosse

gloſſe upon that place. *On the ninth day of the ſeventh Moneth, he begins and faſts whileſt it is yet day, for ſo they adde from the common to the holy time. And behold in all the Sabbatizing them Sabbatizeſt, thou muſt adde likewiſe:* But *Abarbinel* far plainer: *From Even to Even ſhall be your Sabbath: that is, Every Sabatizing that you have: whether it be the Creation Sabbath or the ſet feſtivalls, or Feaſt of Trumpets, or Expiation: they were from Even to Even, according to the courſe of the Creation, as it is ſaid, The evening and the morning were the firſt day, &c.* And theſe and ſuch like Talmudick Traditions as theſe following, of which many more might be produced, doe ſhew their opinion and practiſe in this point, more cleerly ſtill: In the treatiſe *Sabbath per.* 1. they have theſe paſſages, *They roſt not fleſh, an Onion, or an Egg, but ſo as that they may be taſted,* בעוד יום *whileſt it is yet day, viz.* on the Eve of the Sabbath.

They ſet not any thing in the Oven משכין עם *towards night: nor a Cake upon the coales, but ſo as that the upper ſide may bee cruſted* בעוד יום *whileſt it is yet day. The Schoole of Shammai ſaith, they give not skins to the Currier, nor veſſels to a waſher, but ſo that they may be diſpatched* בעוד יום *whileſt it is yet day: But in all theſe things the Schooles allowed the doing of them* משכש עם *before Sun-ſetting.* namely as the gloſſe upon the place explaines it, if the things were ſet or delivered for theſe ends before Sun-ſetting, it was current: as if Bread or Cakes were ſet in the oven or on the coales, before Sun-ſet, it was no violation of the Sabbath, though they ſtood baking when the Sabbath was come in: And ſo skins or veſſels, if they were delivered before Sun-ſet, to the Skinner or Waſher, it was not Sabbath breach if they lay ſoking in the tanpit or water on the Sabbath. And ſo *Piske Sabbath* explains it alſo, though by another example, *It is lawfull* (ſaith it) סמוך לחשכה *neere night, to put water to* gummes & copperas, *to make inke, to put flax into an Oven to dry, to lay a net,* or ſet a trap *for a wild beaſt* or vermine: *It is lawfull to doe theſe things neere night, though the efficacy of the things,* (as the ink ſoking, the flax drying, and the net catching) *be on the Sabbath* when it is come in.

Maymony in his tractate of the Sabbath *per.* 5. is yet plainer: *On the Eve of the Sabbath they light up a candle: and hee that lights it, muſt doe it whileſt it is yet day before the Sun goe downe: From the Sun-ſetting till the appearing of three middling Stars, that ſpace is called* בין השמשות

בין השמשות *Betweene the Suns: and it is doubtfull whether that ſpace belong to the day or to the night: And therefore they light not up the candle in that time: And he that doth any worke in that ſpace, on the Eve of the Sabbath or at the going out of the Sabbath ignorantly, he is bound to bring a ſin-offering. And theſe Stars are not great Stars ſuch are ſeene by day, nor little Stars which are not ſeen but by night, but midling Stars between both: and when three ſuch midling Stars can be ſeen it is night undoubtedly.* Compare *Nehem.* 13.19.

Verſe 34. *And hee ſuffered not the Devills to ſpeak, becauſe they knew him.*

Chriſt healed all diſeaſes with his touch, for *Luke* ſaith, hee *Laid his hands on every one of them and healed them*: but hee caſt out Devils with his Word, for ſo ſaith *Matthew*, *He caſt out the Spirits with his Word*, and he prohibited them to ſpeak a word, becauſe they knew him: The expreſſion in the Greek doth carry it indifferently, *To ſpeak becauſe they knew him*, or *To ſpeak that they knew him*, and it is indifferent whether way it is tranſlated, for the ſenſe is the ſame: but the queſtion is why *Chriſt* would not permit them to ſpeak upon this reaſon. Some ſay, becauſe they ſhould not utter him before the time: Others becauſe it was not fit the Devill ſhould preach *Chriſt*: to which I cannot but adde, what was ſpoken of before, namely that the people ſhould not be terrified by the preſence of *Chriſt* among them, as the devill if he might have had liberty would have ſet it forth.

Matth. Chap. 8. Verſe 17. *Which was ſpoken by Eſaias the Prophet, Himſelfe tooke our infirmities, &c.*

However the latter Jews would elude the Prophecy of that Chapter out of which this quotation is taken *viz. Eſay* 53. and would take it off from being applyed to *Chriſt*, yet the ancient learned of the Nation in old time did ſo apply it, as may be perceived by the gloſſe of the *Chaldee Paraphraſt* upon the place, and by a remarkable paſſage in the *Talmud*: The *Chaldee* renders it thus: verſe 4. *Surely hee ſhall pray for our ſins, and our iniquities ſhall*

bee

bee pardoned for his ſake, &c. Verſe 5. *Hee ſhall build the houſe of the Sanctuary which was prophaned, becauſe of our ſins, and given up for our tranſgreſſions, and by his doctrine, peace ſhall be multiplyed upon us: and if wee hearken to his words, our ſins ſhall be pardoned to us.* Verſe 6. *It pleaſed the Lord for his ſake to pardon all our ſins.* Verſe 8. *He ſhall bring up our captivity from affliction and puniſhment, and the wonders that ſhall bee done to us in his dayes who ſhall tell, &c.* The *Talmud* likewiſe in the Treatiſe *Sanhedrin*, hath this obſervable paſſage: *What is the name of the Meſſias? &c. Some ſaid* רורא *Leprous: according to that, Surely he hath borne our Sickneſſes, &c. And Meſſias ſitteth in the gate of the City (Rome, as the Venetian* Edition hath it) *And by what token may he be known? Hee ſitteth among the diſeaſed poore, &c. Per. chelek. fol. 98.*

Now in this allegation and application of the Evangeliſt out of the Prophet there ſeemeth to be ſome hardneſſe and impregnancy upon theſe conſiderations: Firſt becauſe, the Prophet ſpeaketh of *Chriſts* taking humane ſickneſſes *upon himſelfe*, but the Evangeliſt applyes it of taking away diſeaſes *from others*. 2. Hee applyeth that to *bodily diſeaſes*, which the Prophet ſeemeth to underſtand of the *diſeaſes of the ſoule*. And ſo *Peter* doth interpret it, 1 *Pet.* 2. 24. The Prophet ſpeaketh of the time of Chriſts paſſion and what hee then ſuffered of miſery in himſelf: but the Evangeliſts applies it to the time of his actions, and what he then did for benefit to others.

Anſwer. It is true indeed that this application will appeare ſo harſh, if all the *Emphaſis* and ſtreſſe of *Eſayes* ſpeech, bee laid upon the word *Out*, as it is moſt generally laid there. For it is commonly interpreted to this ſenſe: *Hee was a man of ſorrowes and acquainted with grief, but the ſickneſſes and ſorrows that he bare were ours*, and not properly his own, for he bare them for our ſakes: Which conſtruction is a moſt true, but not a full rendring of the Prophets meaning: for he intendeth alſo a further matter, which the Evangeliſt in his allegation doth apparently looke upon, and that is this, *viz.* The concernment of *Chriſt* in our ſickneſſes and ſorrowes, and his power in reference unto them or concerning them. The Prophet when he ſaith, *hee bare our ſickneſſes, &c.* meaneth not onely, that what hee bare was for our ſakes, but that it concerned him and belonged to him to beare

them, and he was able to bear them and to deal with them. And this ſenſe the *Evangeliſt* followeth in his quotation: when having recorded that *Chriſt* healed all the diſeaſed that were brought unto him, he produceth this place of *Eſay*, and ſaith that in him was fulfilled that prediction concerning the *Meſſias*, which telleth that hee was to deal and was able to deale with our infirmities and ſickneſſes: for ſo far doe the words of the Prophet reach, and the application of the Evangeliſt ſo taken, is ſmooth and facil. And howſoever the Text of the Prophet do refer and intend more ſingularly to the time of *Chriſts* paſſion, in regard of our ſorrows and ſickneſſes being then chiefly upon him, yet is the ſenſe given, applicable alſo to all his time, as that hee had alwayes to deale with our ſickneſſes and ſorrows.

Now in that *Peter* applyeth the Prophets Text to the diſeaſes of the ſoule, when he utters it, *Hee bare our ſins*, which is alſo the Tranſlation of the *Septuagint*: he ſpeaketh it in the higheſt and moſt proper ſenſe, as regarding that diſeaſedneſſe of which our Saviour did eſpecially come a healer, and which is the cauſe of all other diſeaſes and ſorrows whatſoever: and ſo hee includes that which was the chiefeſt, but excludes not theſe. And as our Saviour pronouncing forgiveneſſe of ſins to a Paliſick man, whoſe ſtory is ere long to follow, doth thereby heal alſo the ſickneſſe of the body, ſo the Apoſtle under terme of *bearing our ſins*, comprehendeth alſo the bearing our ſickneſſes. And his emphaticall expreſſion is worth obſerving, when he ſaith ὃς αὐτὸς *Who himſelf* bare them: that is, *himſelfe*, of his own willingneſſe would take them upon him, and *himſelfe* of his own power was able to undergoe them.

Mark, Chap. 1. Verſ. 35.

And in the morning riſing up a great while before day, &c.

Although the Jewes did preciſely begin their naturall day from Sunſetting, as hath been even now obſerved, yet did they alſo make the midnight a diſtinctive period, to part betweene day and day ſo, as to determine, *rem diei, in diem ſuum.*

Talmud in Beracoth. per. 1. From what time doe they say over their Phylacteries at even? From the time that the Priests goe in, to eat their portion of the Sacrifices, till the end of the first watch. R. Eliezer saith, But the wise men said, untill Midnight.

Ibid. in Pesachin. per 10. The Passeover, after midnight defiles the hands.

Jona per. 1. & Maym. in Tamid. in per. 2. The cleansing of the Burnt-offering Altar on the day of expiation began from midnight.

Talm. in Zevachin. per. 5. Trespasse offerings might be eaten till midnight.

Ibid. Lesser holy Offerings may be eaten till midnight.

Ibid. The Passeover is not eaten but in the night, and it is not eaten but till midnight.

The meaning of which Passages is, that whereas these things were to be done to day and might not bee put off till to morrow: if they were done any time before midnight, it was reputed and current as done to day, as their Phylacteries were to bee said over every day at Even: if they were said over before midnight it served turn for the day before: And the parts of the Offerings, that were to bee eaten on the same day that the offering was offered, (and might not bee kept till the morrow) if they were eaten any time before midnight of that day it did serve the turn. The burnt Offering Altar was to be cleansed every day, now on the day of expiation it began to be cleansed from the midnight before, and that was taken as on the expiation day.

These things have I produced the rather because of the passage in the Text before us, which calls it *in the Morning*, and yet saith it was Ἔννυχον λίαν, much of the night yet remaining: for as they reckoned up till midnight for the day that was past, so they reckoned from midnight for the morning to the day following. Were I to discusse the question about the beginning and ending of our Christian Sabbath, I should think this matter worth consideration to that purpose: And something parallel to this are those Texts, *Exod.* 12.22. *None of you shall goe out of the dore of his house untill the morning:* Yet Vers. 29. *at midnight the Lord smote the first borne, &c.* Vers. 33. *And the Ægyptians were urgent upon the People that they might send them out. Deut.* 16.1.

God brought thee forth out of Egypt by night.

Now this Morning on which the Text before us, tels us that Christ rose so very early and went out to pray, was on the morrow after the Sabbath, the day on which the Christian Sabbath was fixed, ere long, which may not be unobserved since so speciall a matter is mentioned of that day. The reason why he went into a solitary place to pray was, because the company so increased upon him because of the miracles that he wrought, that in the Towne hee could not be retired: When day light came, both his Disciples and the people, are abroad inquiring after him, and when they had found him, they would have detained him in those parts among them, but hee will not be confined there but perambulates *Galilee*.

SECT. XXI.

St. *MATTH.* CHAP. IIII.

Vers. 23.

AND Jesus went about all Galilee, teaching in their Synagogues and Preaching the Gospel of the Kingdome, and healing all manner of sickness, and all manner of disease among the people.

24. *And his fame went throughout all Syria, and they brought unto him all sick people, that were taken with divers diseases and torments, and those which were possessed with Devills, and those which were Lunatique, and those which had the Palsie, and he healed them.*

25. *And there followed him great multitudes of People from Galilee, and from Decapolis, and from Hierusalem, and from Judea, and from beyond Jordan.*

Reason of the Order.

THE first verse of this Section, laid to the last verse of the preceding, makes the connexion and order undeniable and evident; There *Christ* being urged by the men of *Capernaum* to abide with them, will not be confined in his Ministery to that place,

place, for he was sent to preach the Gospell in other Cities also, and so he went about all *Galilee*, teaching and preaching and healing all diseases: of which and of the fruit of which, this Section giveth account; as that his fame went throughout all *Syria*, and they brought him all sick people, and great multitudes followed him.

Harmony and Explanation.

Vers. 23. *And Jesus went about all Galilee, &c.*

Διεκόσιαι καὶ τέσσαρες κατὰ τὴν Γαλιλαίαν αἱ πόλεις καὶ κῶμαι. *Josephus in vita sua: Apud me pag. 642. There were two hundred and four Cities and Towns in Galilee:* Into all and every one of which, we cannot so properly hold that Jesus entered and preached, as that he chose to goe into the most eminent and most convenient for his worke, namely where he might preach unto the most people. And this is a second perambulation of *Galilee* that he made, and a far fuller then the first, mentioned *Luke* 4. 15. Then he had walked more alonely and without the company of his Disciples, but they are now constantly and ever with him: Then did he few or no miracles, but onely preached, but now he doth exceeding many, and healeth all diseased that come unto him.

The diseases he healed are reduced to three kinds. 1. Νόσοι, *Diseases*, as blindnesse, witherednesse, lamenesse, fevers, dropsies, &c. 2. Μαλακίαι, *Languishings*, as consumptions, wastes, fluxes, and such other, as carried not so much paine with them, as certaine decaying of the body, and wasting away. 3. Βάσανοι, *Tortures*, or wrackings, as aches, gowts, convulsions, and such other maladies as were attended with grievous pain and tortures. And particularly three grievous maladies are named, palsies, lunacy, and possessednes by the Devill, the first of which expresseth the greatest debility of body, the second of minde, and the third the greatest

greateſt miſery of both that can be named: and they were all maladies naturally as incurable as any whatſoever.

His doctrine is compriſed under theſe two heads, *Teaching* and *preaching the Goſpel of the Kingdom*: the former denoteth the more generall tenor of his doctrine, as his explanation of the law, admonition, exhortation and reproof: and the latter betokeneth his proving that the long and much looked for Kingdome of *Meſſias* was now come, and his preaching the doctrines that particularly concerned that Kingdome.

Verſ. 24. *And his fame went throughout all Syria, and they brought unto him all ſicke.*

We ſhall the better underſtand what is meant by all *Syria*, if we looke upon the next following verſe, where mention is made of places out of which ſuch multitudes followed Chriſt, as were drawn unto him by the fame that went of him, and eſpecially if we obſerve that Region which was called *Decapolis*: which *Pliny* deſcribeth thus, *Jungitur ei* (Judææ) *latere Syriæ Decapolitana regio a numero oppidorum, in quo non omnes eandem obſervant. Plurimi tamen Damaſcum, & Opoton riguas amne Chryſorrhoa. Fertilem Philadelphiam, Raphanam, omnia in Arabiam recedentia. Scythopolin antea Niſam a Libero patre, ſepulta ibi matre, Scythis deductis. Gadara Hieromiace præfluente & jam dictum Hippon Dion, Pellam aquis divitem, Galaſam, Canatham. Intercurſant cinguntque has urbes tetrarchiæ regionum inſtar ſingulæ, & in regna contribuuntur, Trachonitis, Paneas in qua Cæſarea, cum ſupra dicto fonte Abila, Arca, Ampeloeſſa, lib. 5. cap. 18.*

The Region of Decapolis joineth to Judæa on the ſide of Syria: it was ſo called from the number of the (ten) *Cities in it, about which all do not hold alike: But the moſt hold for Damaſcus, and Opotos, both watered by the River Chryſorrhoas: Fruitfull Philadelphia, and Raphana, all lying towards Arabia. Schythopolis, ſo called from Scythians brought thither by Bacchus, where he buried his mother, but of old called Niſa. Gadara, by which Hieromiax runs, and ſo by that which is now called Hippon Dion, Pella bravely watered, Galaſa, Canatha. Among and about theſe Cities there lie Tetrarchies every one like whole Countries, and*

and they are divided into Kingdomes, Trachonitis, Panea, in which is Cesarea (Philippi) with the fountaine Abila, Arca, Ampeloessa, &c.

By all Syria therefore is meant all the Country of the Jewes in its full extent both within and without *Jordan*, for as that was within the Jurisdiction of the Roman Governour of *Syria*, so was it ordinarily called by that name: and not only that, but all this large Region of *Decapolis*, which did expatiate far into *Syria* properly so called, and into some part of *Arabia*: So that here is a concourse of Heathens to Christ, as well as of Jewes, even out of those Countries which had been the constant and bitter enemies of *Israel*: and this is the first coming in (and it is a remarkeable one too) of abundance of Gentiles to our Saviour: compare *Zech.* 9. 1. 2. upon which the Rabbins give this Glosse. *Rabbi Benajah* saith, *Hadrach is Messias: Rabbi Josi the son of Durmaskith* (or of a woman of *Damascus*) *saith to him, How long wilt thou pervert the Scriptures to us? I call Heaven and Earth to witnesse, that I am of Damascus, and there is a place there which is called Hadrach. He saith to him, But I argue thus: And Damascus shall be his rest, for Jerusalem shall reach unto Damascus, as it is said, And his rest: now his rest is at Jerusalem, as it is said, This is my rest for ever. He saith to him, But I argue thus: The City shall be built upon her heap. He saith to him, That meaneth that she shall not be moved out of her place. He saith to him, I argue further thus: And she shall be broad and of large compasse exceedingly, for Jerusalem shall be exceeding broad, and enlarged on every side, as this fig tree which is narrow below and broad above, and the gates of Jerusalem shall reach even to Damascus: and so it is said, Thy nose is as the Tower of Lebanon which looketh towards Damascus. For the eies of man shall be towards the Lord: that is, The eies of every man shall be towards the Lord, and not towards their Idols and Images: therefore the Land of Hadrach and Damascus and the rest of the places near to the Land of Israel, shall be as Tyre and Sydon, and Hamath, and the Cities of the Philistims, comprehended among the Cities of Judah, and they shall be of the faith of Israel*, D. Chimch. & R. Sol. in loc.

The fame of Christ divulged in *Syria*, bringeth in many from thence to be healed of their diseases, and they also become Converts and follow him: so was the case about *Elisha* and *Naaman*.

2 *King.*

2 *King.* 5. Now though Christ professeth to a *Syrian* woman that he was sent only to the lost sheep of *Israel*, yet he refuseth not the lost sheep of the Gentiles when they seeke to him: And though he seemeth to deny her request because she was a Heathen, yet that was rather to kindle her faith, then to repell her Petition.

SECTION XXII.

St. MARK. CHAP. I.

Vers. 40.

AND there came a Leper to him, beseeching him and kneeling down to him, and saying unto him, If thou wilt thou canst make me cleane.

41. *And Jesus moved with compassion, put forth his hand, and touched him, and saith unto him, I will, Be thou cleane.*

42. *And assoone as he had spoken, immediately the Leprosie departed from him, and he was cleansed.*

St. LUKE. CHAP. V.

Vers. 12.

AND it came to passe when hee was in a certaine City, behold a man full of leprosie, who seeing Jesus, fel on his face & besought him, saying, Lord, if thou wilt thou canst make me cleane.

13. *And he put forth his hand and touched him, saying, I will, Be thou clean: And immediately the Leprosie departed from him.*

St. MATTHEW CHAP. VIII.

Vers. 2.

AND behold there came a Leper, and worshipped him, saying, Lord, if thou wilt thou canst make me clean.

3. *And Jesus put forth his hand and touched him, saying, I will, Be thou clean: And immediately his leprosie was cleansed.*

43. *And*

St. MARK. CHAP. I.

43. *And he ſtraitly charged him, and forthwith ſent him away.*

44. *And ſaith unto him; See thou ſay nothing to any man; but go thy way, ſhew thy ſelfe to the Prieſt, and offer for thy cleanſing, thoſe things which Moſes commanded for a teſtimony unto them.*

45. *But he went out, and began to publiſh it much, and to blaze abroad the matter: inſomuch that Jeſus could no more openly enter into the City, but was without in deſert places: and they came to him from every quarter.*

St. LUKE. CHAP. IV.

14. *And he charged him to tell no man: but go and ſhew thy ſelfe to the Prieſt, and offer for thy cleanſing, according as Moſes commanded for a teſtimony unto them.*

15. *But ſo much the more went there a fame abroad of him, and great multitudes came together to hear, and to be healed by him of their infirmities.*

16. *And he withdrew himſelfe into the Wilderneſſe, and prayed.*

St. MATTHEW CHAP. VIII.

4. *And Jeſus ſaith unto him, See thou tell no man, but go thy way, ſhew thy ſelfe to the Prieſt, and offer the gift that Moſes commanded for a teſtimony unto them.*

Reaſon of the Order.

MARKE and LUKE (eſpecially the former,) are ſureties for the continuance of this method and *ſeries*, as it will be apparent to him that looketh into their Text. Onely this difficulty lieth in the order of *Luke*, that he hath laid the

calling of the Diſciples after the perambulation of *Galilee* mentioned laſt, which (as hath been proved and ſeen) was ſome ſpace before: For he concludeth his fourth chapter with theſe words, *And he preached in the Synagogues of Galilee:* and he beginneth the fifth with the calling of *Peter*, and *Andrew*, *James*, and *John*. In which his aim may be conceived to have been not ſo much to ſhew the time of theſe Diſciples calling, as to ſhew with what Diſciples he walked through *Galilee*, when he thus preached thorough it: and intending to ſhew you the men, hee alſo ſheweth the manner of their call.

But *Matthews* miſplacing of this ſtory about the Leper, doth breed ſome ſcruple, and hath cauſed ſome to conjecture, that the Leper that he ſpeaks of, is not the ſame with him which is mentioned by the other two: And they are confirmed in this conjecture the rather, becauſe *Matthew* ſeemeth to have brought his Leper to Chriſt, as he came from the Sermon in the Mount, whereas he in the other Evangeliſts cometh to him before his Sermon there: for his text runneth thus, *When he was come down from the Mountaine, great multitudes followed him, And behold there came a Leper, &c.* where the word *Behold*, ſeemeth to confine and limit the Lepers coming, to Chriſts deſcending from the Mountaine where he had preached.

But 1. the poſture of the Leper in all the three Evangeliſts is in a manner the ſame, which argues that all the three do ſpeak of one and the ſame man; *Matthew* ſaith *he worſhipped Chriſt*, *Mark* that *he kneeled downe to him*, and *Luke* that *he fell on his face before him*: which in the different termes, intend not either a different man or geſture, but altogether do deſcribe his humble demeanour to our Saviour to the loweſt abaſement.

2. The words of the Leper are alſo the ſame in all the three, *If thou wilt thou canſt make me cleane.*

And 3. So are the words of Chriſt to him, both for the curing of him, *I will, Be thou cleane*, and alſo for prohibiting him to publiſh what was done, and enjoining him to ſhew himſelfe unto the Prieſt: by which it is made even undeniable that all the three do ſpeak of the very ſame Leper.

And as for the word *Behold*, which is uſed by *Matthew*, it poynteth at the thing and not at the time: and we may obſerve the like

like use of the word in *Mat.* 9.2. where he that will but solidly weigh the time of the stories of the first and second verses, will easily perceive that that word *Behold*, is not so precise a pointer out of the stories time: as shall be shewed also in the next Section.

Now the reason why *Matthew* hath laid this story after the Sermon in the Mount, is to be fetched from the fourth chapter: where he first having related how Christ began to preach, and how he called his Disciples, he there recordeth how he went about all *Galilee* preaching the Gospell and healing diseases: and then according to the method in which he had mentioned Christs actions in his perambulation of *Galilee*, that he first preached, and then healed, he first gives account of the doctrine that he taught, in chap. 5. & 6. & 7. and then beginneth to mention the miracles that he wrought: whereof this about the Leper he nameth first, as indeed it was the first in that perambulation, that is specified by any of the Evangelists.

Harmony and Explanation.

Luke 5. verse 12.

When he was in a certaine City, behold a man full of Leprosie, &c.

THe Talmudists do distinguish between a great City, a walled Town and a Village: In the Treatise *Megillah* (or about reading the book of *Esther* at the feast of *Purim*) they have this saying, *If the fourteenth day of Adar, prove to light on the second day of the weeke, Villages and great Cities read that booke on that day, but walled Townes on the day after. Perek.* 1.

Now what they mean by *great Cities*, they explaine themselves, in the same chapter afterward, namely, that *was called a great City in which there were ten men to be the Elders of a Synagogue:*

every place that afforded not so many, was a Village: Into such Cities and even into the Synagogue of such a city a leper might come: but under these conditions and limitations. *Doth he come into the Synagogue, they make him a place apart, ten hand high and four cubits broad, and he comes in first and goes out last: Negaim per.* 13. But into Cities incompassed with walls, a Leper might not come, *Maym. in Biath Mikdash per.* 3.

Now such a City was this that is mentioned by the Evangelist: For the Gospel owneth only the distinction of *Cities and Villages*, under the latter name of *Villages* comprehending all Townes unwalled, were they big enough to have Synagogues in them, or were they not: and so it is said in *Luke* 8. 1. that Christ preached in every City and Village: by *Villages* understanding those places which had Synagogues in them.

So that it may move a question, how this Leper was admitted into the City, since such were prohibited accesse unto such places: some conceive he broke through all rules and bounds of modesty and order, and would not be kept out from coming to seeke his recovery of Christ, who he knew was there: others imagine that Christ went out of the City to him; and such like answers are found out, which are needlesse to seek further after, since *Luke* himself hath shewed the mans warrant to come in there and hath given us an answer to the question, and that is in relating that he was full *of Leprosie*: and so hath resolved that he was clean and might come in. I know the Phrase is construed generally as if it signified only in opposition to a little leprosie in the head or the beard only, or the like: but leprosie was not regarded by a *magis* and *minus*, since the least was as uncleane as the greatest, and did as intirely separate from society; save only it was not so very noysome to the party himself. But the Evangelists expression when he saith, *He was full of Leprosie*, is only to that sense that these words of *Moses* are, *Lev.* 13. 12, 13. *If the Leprosie break out abroad in the skin, and the Leprosie cover all the skin of him that hath the Plague, from his head even to his foot wheresoever the Priest looketh: then the Priest shall consider, and behold if the Leprosie have covered all his flesh, he shal pronounce him clean that hath the Plague, it is all turned white, he is clean.*

This man therefore was full of *Leprosie*, that is, leprous all over,

over, had been under the censure of the Priest, and pronounced clean, and so was restored again to the society of men, and might come into any of their Cities; but the disease was not yet cured. I have observed elsewhere, that the Priests could not make a Leper whole, they could only pronounce him cleane; and that sentence did nothing at all restore him to his health, but only restore him to the Congregation.

Such was the case of this man, the Priest had done for him as much as he could, he had pronounced him clean, but the poor wretch was as leprous as ever, even scurvy all over, and like enough so to have continued: only the malady was so fully broken out, that the venome was wrought out, and his breath not infectious, and so he was restored to the converse of men againe. His case thus stated, and his character of *Full of Leprosie* thus understood, it exceedingly cleareth the passages of his story afterward: As when he saith, *Lord if thou wilt thou canst make me cleane*; he meaneth, If thou wilt meddle with this disease which is the Priests peculiar to look unto, thou canst make me cleane, for the Priest could only so pronounce me.

And when it is said, *Jesus was moved with compassion toward him*, it referreth to his visible sad case, who was scurfy and scabbed, a wofull creature all over, and who had had as much done to him as man could do, and yet was in this case still.

And when he chargeth him to tell no man, *but go and shew thy selfe to the Priest*, he doth it because he would put no disgrace upon the Priesthood, but though he had meddled with something of their concernment, and had taken where they had left and done what they could not do, yet would he not vilifie that order and ordinance, but reserve the honour due unto them; and maintaine the judging of leprosie unto them still, according to the institution that had assigned it to them. And this was one reason why he injoined him silence, because he would not prejudice but maintaine the honour of the Priesthood. And so his owne words do construe it, when he bids him go shew himselfe unto the Priest: So also *Luke* 17.14. *And offer the gift which Moses commanded*, this the man had done before, at the pronouncing of him clean, but must do it now again when he is made cleane, that there may no derogation accrew to the

Priesthood

Prieſthood, and the Law about Leproſie, but both of them might have their due honour both from the man and from *Chriſt* himſelf: and this is meant alſo by the words, *for a teſtimony unto them.*

Mark. 1. Verſe 45. *But he went out, and began to publiſh, &c.*

Hee owned *Chriſt* for the *Meſſias*, as appeareth both by his words, and by his Geſture. He had ſeen the tokens of the *Meſſias* in him, when hee ſo inſtantly removed his Leproſie with his word: Hee had received a moſt ſtrict charge, to conceale the matter, and get him to the Prieſt with his offering: but for all this hee begins to publiſh: *Marke* hath uſed two ſpeciall words, to expreſſe the charge given him, ἐμβριμησάμενος ἐξέβαλε, *He gave him a threatning charge, and ſodainly packt him away*: *Chriſt* was ſo ſerious in his charge, becauſe he would avoid the ſuſpition of ſleighting or undermining the Prieſthood about their office which concerned Lepers, and would withall avoid the danger, which might accrew unto him upon ſuch a ſuſpition: Now whether the man did not rightly apprehend the depth and ſtrictneſſe of this charge that was laid upon him, or if hee did ſo apprehend it, was tranſported with blind zeale ſo as hee would publiſh this great work, though he that had wrought it had commanded him ſilence: or whether his boundleſſe joy for his happy cure did make him forget himſelf; certainly hee is not excuſable, who having received ſo great a benefit, from ſuch a hand as hee himſelf owned to be divine, yet was ſo careleſſe to obſerve that command that hee had received alſo with his healing. It was a rare cure that had been, to heal a Leper, (ſee 2 *King.* 5. 7.) and *Chriſt* had not healed any ſtill this very time: therefore when this was publiſhed abroad, it would not only gather people under other diſeaſes to *Chriſt* for their recovery (for they would conclude hee could heale any when hee could heal this) but it would cauſe Lepers to breake into the City where he was, which was contrary to their Law and cuſtome, and ſo would breed troubles and confuſion, *ſo that Jeſus could no more openly enter into the City.*

Luk.

Luk. 5. Verſ. 16. *And hee withdrew himſelfe into the Wilderneſſe and prayed.*

When *Chriſt* is amongſt men, hee is doing them good, and when he is from amongſt them, he is converſing with God: And otherwiſe hee could not doe, in regard of the holineſſe of his nature, love to man, and his Union with God. It was but a harſh time of the year for him to betake himſelfe to ſeeke retinedneſſe in the deſert, the winter being not yet over, but the zeal of the Lords glory did ſo eat him up, that in company hee preferd that before his ſafety, and in ſolitude he preferd that before accommodations: What was the matter and ſubject of his prayers particularly were boldneſſe to goe to define: It is undoubted, the generall tenour of them was, for the advancement of Gods glory and gathering of his Church, and proſpering the worke of himſelfe for that end, as hee ſheweth the ſubject of all his prayers, *Joh.* 17. and it is like the preſent conflux and great concourſe of people unto him was looked upon by him in his prayers as a ſingular occaſion offered, in tendency to thoſe purpoſes.

SECTION.

SECTION XXIII.

St. MARK. CHAP. II.

AND againe hee entred into Capernaum, after ſeme dayes, and it was noiſed that he was in the houſe.

2 And ſtraightway many were gathered together, iin ſo much that there was no roome to receive them, no not ſo much as about the doore: and he preached the word unto them.

3 And they come unto him bringing one ſick of the Palſie, which was born of four.

4 And when they could not come nigh unto him for the preſs, they uncovered the roof, where he was, and when they had broken it up, they let down the bed wherein the ſick of the Palſy lay.

St. LUKE. CHAP. V. Verſ. 17.

AND it came to paſſe on a certain day, as he was teaching that there were Phariſees and Doctors of the Law ſitting which were come out of every town of Galilee, and Judea and Jeruſalem: and the power of the Lord was preſent to heal them.

18 And behold men brought in a bed, a man which was taken with a Palſie, and they ſought meanes to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, becauſe of the multitude, they went upon the houſe top, and let him downe through the tiling with his couch into the midſt before Jeſus.

St. MATTHEW CHAP. IX. Verſ. 2.

AND behold they brought to him a man ſick of the Palſy lying on a bed: and Jeſus ſeeing their faith, ſaid unto the ſicke of the Palſie, Sonne be of good cheer, thy ſins bee forgiven thee.

5 Whem

St. MARKE CHAP. II.

5 When Jesus saw their faith, he said unto the sick of the Palsy, Son, thy sins be forgiven thee.

6 But there were certain of the Scribes sitting there and reasoning in their hearts,

7 Why doth this man thus speake blasphemies? who can forgive sins but God only?

8 And immediately when Jesus perceived in his Spirit, that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the Palsie, Thy sins be forgiven thee: or to say, Arise and take up thy bed and walke?

10 But that ye may know that the Sonne of man, hath power on earth to forgive sinnes, he saith to the sick of the Palsy,

11 I say unto thee

St. LUKE CHAP. V.

20 And when he saw their faith: he said unto him, Man, thy sinnes are forgiven thee.

21 And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sinnes but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason yee in your hearts?

23 Whether is it easier to say, Thy sins bee forgiven thee: or to say, Rise up and walk?

24 But that ye may know that the Sonne of man hath power upon earth to forgive sins, he said to the sicke of the palsy, I say unto thee, Arise and take up thy

St. MATTHEW CHAP. IX.

3 And behold certaine of the Scribes said within themselves, This man blasphemeth.

4 And Jesus knowing their thoughts said, Why think ye evill in your hearts?

5 For whether is it easier to say, Thy sinnes be forgiven thee: or to say, Arise and walk?

6 But that yee may know that the Sonne of man hath power on earth to forgive sins, Then saith hee to the sick of the Palsy, Arise, take up thy bed, and go unto thine house.

Arise

St. MARK. CHAP. II.	St. LUKE. CHAP. V.	St. MATTHEW CHAP. IX.
Arise, take up thy bed and go thy way into thy house.	*couch, and goe into thine house.*	
12 *And immediately he arose, took up the bed and went forth before them all, in so much that they were all amazed, and glorified God, saying, We never saw it on this fashion.*	25 *And immediately he rose up before them, and tooke up that whereon he lay, and departed to his own house glorifying God.* 26 *And they were all amazed, and they glorified God and were filled with fear, saying We have seene strange things to day.*	7 *And he arose, and departed to his house.* 8 *But when the multitudes saw it, they marvelled, and glorified God which had given such power unto men.*
13 *And hee went forth again by the Sea side, and all the multitude resorted to him, and he taught them.* 14 *And as he passed by, he saw Levi the son of Alpheus, sitting at the receit of custome, and said unto him, Follow me, and hee arose and followed him.*	27 *And after these things hee went forth, and saw a Publican named Levi, sitting at the receipt of custome: and he said unto him, Follow me.* 28 *And hee left all, rose up and followed him.*	9 *And as Jesus passed from thence, he saw a man named Matthew sitting at the receipt of custome: and hee saith unto him, Follow me. and hee arose and followed him.*

Reason

Reaſon of the Order.

THERE were no ſcruple at all about the *ſeries* of this ſtory, *Marke* and *Luke* have laid it ſo cleere, were it not that *Matthew* hath brought it in a place ſo far different from them, that one would thinke in him, that this cure of the Palſie man was not till *Chriſts* returne out of the country of the *Gadarens*, for hee relateth it thus. *And hee entred into a ſhip, and paſſed over and came into his owne City. And behold they brought to him a man ſick of the Palſie, &c.* As if the bringing of the ſick of the Palſie were not till that time of his returne, and that it was immediately upon it. But 1. the method of the other two Evangeliſts, who are farre more punctuall for order then hee is, eſpecially *Marke*, muſt ſtate and rank the *ſeries* of his ſtory. For it may be eaſily obſerved by any that conſiderately will view the true progreſſe of hiſtory in the three laid together, that *Matthew* ſetteth himſelf to give relation of the ſtories themſelves, but is not ſo very preciſe in fixing them to their proper time. But *Mark* and *Luke* who wrote after him, have reduced thoſe ſtories of his into the due order & method of time in which they were acted and came to paſſe: and ſo do, as it were, ſet his clock, and tel the time when his ſtories did occur. 2. We obſerved at the laſt Section, upon theſe words of *Matthew*, *When he was come down from the mountain, great multitudes followed him, & behold there came a Leper, &c.* that the word *Behold* doth not tye the two verſes together in the ſame time, but that it ſingularly and only pointeth at that ſtory to which it is prefixed, concerning the Leper, without looking back to the time of the ſtory in the verſe before: Such another *behold* is this, wherewith the ſame Evangeliſt beginneth this ſtory in hand: Not that it tyeth the bringing of the Palſie man, to the time of *Chriſts* return out of the land of the *Gadarens*, of which there is mention in the verſe before, but it pointeth to the ſtory, before which it is ſet, looking forward to that, and not backward, to the ſtory in the verſe before at all. 3. Now the reaſon why *Matthew* hath laid this ſtory ſo far off, may readily be obſerved by looking into his Text in this ninth

Chapter: Hee joyneth this ſtory about the Palſick man, and that about *Levies* or his owne calling, and a third about his feaſt, and a fourth about *Jairus* coming to *Chriſt*, all together: But theſe were not all of the ſame time, only the two firſt were of the ſame time, & the two latter were alſo concurrent in time but a great while after. Yet he being minded to diſpatch the ſtory of his own call and of his Feaſt both together, as alſo the other two Evangeliſts doe, hee hath pitched all the ſtories upon the time of his Feaſt; His Feaſt indeed was preſently upon *Chriſts* returne from among the *Gadareus*, and *Jairus* his coming to him was at the time of that Feaſt, and ſo thoſe are laid there in their proper time and order: Now though his Call was a long while before his Feaſt, yet to diſpatch all that ſtory of himſelf at once, hee hath laid his Call alſo at the ſame place, and with it hath likewiſe joyned the ſtory of the Palſick man which was immediately before his Call. Why we have parted the ſtory of his Call and his Feaſt which all the three Evangeliſts, that ſpeak of them, have laid together, and why wee have referred them to ſeverall times, we ſhall give the reaſon of it in the order of the next following Section.

Harmony and Explanation.

Luk. 5. Verſ. 17. *As he was teaching there were Phariſees and Doctors of the Law ſitting, &c.*

OUR Saviour having walked and preached through *Galilee* for a good ſpace, doth now neer Paſſeover time, betake him ſelf to *Capernaum* to his own home again, that he might provide there for his journey to *Jeruſalem* to the Feaſt: To *Capernaum* there had followed him, beſides others that fell to him, in his *Galilean* perambulation, *Phariſees*, *Scribes and Doctors of the Law*, for all the three are mentioned by the three Evangeliſts in the relation of this ſtory, and it wil not be amiſſe, nor much beſides our buſineſſe to look a little diſtinctly what kind of men the

Scribes

Scribes and Pharisees and Doctors of the Law were, seeing there is so frequent mention of them in the Gospel.

Sect. I. *The distinction and division of the Jewish Nation.*

For the proceeding in which inquiry, it may not bee impertinent, in the first place, to look upon the division of the whole Nation of the Jews as it is held out very ordinarily and commonly in their owne writers. And that was into חלמידי חכמים and עם הארץ *The Schollars* or *Disciples of the wise*, and *The people of the land*: or the learned sort of people, and unlearned: or those that were men of breeding, and that were not. Examples of this *dichotomy* might be produced by hundreds out of the Jewish Authours, I shall only offer these few.

Massecheth derech arets Zuta per. 4. *The Scholars of the wise are comely in a society, but the people of the land are not comely in a society.*

Juchasin fol. 22. *Rabbi Akiba said, when I was of the people of the land, I said, Oh for a Scholar of the wise, how would I kisse him, &c.*

Maym. in Talm. Torah. per. 4. *Is there a matter of controversie between a Scholar of the wise and one of the People of the land? They adhere to the Scholar.*

Idem. *The Scholars of the wise might not eat in an Inne, nor in the streets, nor with the people of the land.*

Idem. in Tephill. per. 12. *A Priest of the people of the land readeth in the Synagogue before a great wise man an Israelite.*

Id. in Talm. torah. per. 3. *A bastard, if a Scholar of the Wise, is of more value then an High-Priest of the people of the land.* Where by *a Priest* and *High-Priest of the People of the land*, he meaneth such as indeed was a true Priest or High-Priest, but such a one as was unlearned. For, *They called every one that knew not the doctrine of the Law, The folk of the land*, Elias Lev. in Tishb.

Sect. II. *The division and distinction of the learned of the Nation.*

Thus was the first and generall division of the Nation into learned and unlearned, men bred up in the study of Law, and

men that were not: and to this diviſion doth that ſpeech of the *Phariſees* themſelves refer, *Joh.*7.48,49. *Doth any of the Rulers or of the Phariſees beleeve in him? But this people which know not the Law, &c.* Now the learned of the Nation which were called *The wiſe* and *The Scholars* or *Diſciples of the wiſe* were parted and even crumbled into many ſub-diviſions: *Scribes, Phariſees, Sadduces, Herodians*, mentioned in Scripture, and *Eſſeans, Chaſidim, Jechidim, Zelotæ, Therapeutæ*, in Jewiſh writers.

Now the reaſon of this their diviſion was in regard of ſome of them holding to, and others of them warping from, the Nationall and State Religion, ſome more, ſome leſſe, ſome one way, ſome another. For if their owne Authors did not tell, reaſon it ſelf and common ſenſe would doe it, that that Nation, which only of all others, had Religion among them, had ſome common and ſet Rule for their Religion, by which they were to goe and to be guided by the practiſe of it. The Rule was *Moſes and the Prophets*: the ſetting of this rule for practiſe, that is, giving it its fixed and determinate ſenſe for that purpoſe, was by the *Sanhedrin* or great Councell: and according as any one kept exactly to the rule ſo determined, or ſwarved from it by exceſſe, or defect, hee came under one or other of theſe titles and recogniſances.

Sect. III. *The Nationall and State Religion of the Jews in the times of Chriſt.*

Their Religion in theſe times, howſoever they pretended to the Scriptures for their rule, yet lay in a manner all in traditions, which they not only valued above the Scriptures, but by them they made the Scriptures of none effect at all. *Mark.*7.7,8,9. They held *That the Lord made his Covenant with them according to the Traditionall Law.* *Baal Turim*, on *Gen.*1.3. They held *The written Law ſcant and narrow in compariſon of the Traditionall.* Tanch. fol: 4. And that *the written law might be taught for hire, but the Traditionall might not.* Maym. in Talm. torah per.1.

Now their Traditions were twofold, either thoſe that they called and accounted הלכה למשה מסיני *an unwritten Law given to Moſes at Sinai* and handed by Tradition from generation

on to generation: or the practicall glosses and Canons which were made upon that unwritten and traditionall law, in the severall generations as they passed: Both these were called *The Traditions of the Fathers and of the Elders, Mat.*15.2. *Gal.*1.14. 1 Pet.1.18.

The deliverers of the *Cabbalah*, or unwritten law (which they say came successively from *Moses*) they will name you, as directly from generation to generation, as the Papists will name you Popes successively from *Peter*. *Moses* say they, *received this Traditionall Law from Sinai, and delivered it to Joshua, Joshua to the Elders, the Elders to the Prophets, and the Prophets to Ezras great Synagogue: Talm.in Avoth.per.*1. The particular hands through which it passed thither we observed at *Mat.*3.*v.*7.

After the returne of the Captivity they derive its pedegree thus, *Simeon the Just received it from Ezra; Antigonus of Soco from Simeon; Joses the son of Joezer of Zeredah, and Joseph the son of Johanan of Jerusalem received it from Antigonus; Joshua the son of Perakiah, and Nittai the Arbelite received it from them; Judah the son of Tabbai, and Simeon the son of Shetah received it from Joshua and Nittai; Shemaiah and Abtalion received it from Judah and Simeon; Hillel and Shammai from them; Rabban Simeon the son of Hillel, and Rabban Jochanan ben Zaccai received it from Hillel and Shammai; Rabban Gamaliel, called the old (Pauls* master) *received it from Rabban Simeon his father; Rabban Simeon the son of Gamaliel received it from Gamaliel*, he was slaine at the destruction of the Temple; *After him was his son Rabban Gamaliel of Jabueh who received it from his father; and after him was Rabban Iochanan ben Zaccai who had received it from Hillel and Shammai, &c.* Avoth. ubi supr. Maym. in præf. ad Madda. & Juchasin fol. 13, 14. &c.

Thus is the Tradition concerning the descent and conveyance of the traditionall law; of which persons and of which law these two things are to be taken notice of: 1. That all those that are named single in this succession, were the heads or Presidents of the *Sanhedrin*, and where they are named double or (זוגות) *paires*, the first named of the two was *Nasi*, or *President*, and the second named was *Ab beth din*, or *Vice president*. 2. That this *Cabbalah* or traditionall law whose conveyance they thus pretended from *Moses*, might not be disputed, as concerning

cerning the truth or certainty of it, though it received in every generation, ſome illuſtration and practicall Gloſſe for the laying out of its latitude and extent.

1 They that fixed theſe poſitive practicall ſenſes upon it, were the Elders of the great *Sanhedrin*, concluding thereupon in the Councell, and commenting this traditionall Law into particular laws and ordinances as rules to the nation whereby to walke: and the *Sanhedrin* of every generation was adding ſomething in this kind or other. And ſo they held *That the great Sanhedrin at Jeruſalem was the foundation of the traditional Law, and pillars of inſtruction, and from them decrees and judgments went out unto all Iſrael: And whoſoever beleeved Moſes, and his Law, was bound to reſt and lean upon them for the matters of the Law.* *Maym. in Manirim. per. 1.*

Now the way or manner of their legiſlative determining upon this unwritten law was thus.

1 The generall rule by which they went to worke, was עשה סיג לתורה *To make a hedge to the Law*, that men ſhould not break in upon it to tranſgreſſe it. And this was a ſpecial ground and riſe, and a ſpecious colour for all their traditions: for they pretending to make conſtitutions to fence the Law from violation, and to raiſe the obſervance of it the higher, they brought in inventions and fancies of their owne braines for Laws, and ſo made the Law indeed nothing worth. Take a patterne of one or two of their hedges that they made to this purpoſe: The written law forbad, *Thou ſhalt not ſeeth a kid in her mothers milke.* Now to make ſure, as they prentended, that this ſhould not be broken in upon, they fenced it with this tradition, *thou ſhalt not ſeeth any fleſh whatſoever in any milk whatſoever. All things that were appointed to be eaten the ſame day, the command raught till the dawning of the next morning: If ſo, why do the wiſe men ſay but till midnight? namely to keep men far enough from tranſgreſſing.* *Berdoath per. 1.*

And ſuch another hedge they made to the times, in that ſtory that is mentioned by *Tanchumah fol. 37. A man in the time of the perſecution in the daies of the Greeks, rode upon a horſe on the Sabbath day, and they brought him before the Sanhedrin and they ſtoned him: not becauſe it was fit to do ſo, but becauſe of the times it was neceſſary to do ſo.*

2 This

2 This then being the ground upon which they went to worke (with an aim to this hedge, as they pretended in all their constitutions) they hammered their *Cabbalah*, or unwritten law into these three parts or forms מקנות גזרות מנהגות *Constitutions, Decrees, and Customes*, or practices: *vid. Maym. in Mamrim. per.* 1, & 2. I shall not be curious to give the exquisite difference of these three in this place, they were (in a few words) laws which they hewed out of their *Cabbalah*, injoining some things to be done, or forbidding others, or prescribing the manner of doing. We shall take up one example or two to this purpose. *It is a command to pray every day, as it is said, Ye shall serve the Lord your God: They learned by Tradition that this service is prayer, because it is said, Ye shall serve him with all your heart. The wise men say, What service is that that is with the heart? It is prayer: Now there is no number of prayers appointed by the Law, nor no fixed time for prayer appointed by the Law, nor no obligation to this prayer set downe in the Law*, that is, no mention of persons tied to it. *Maym. in Tephillah per.* 1.

Therefore the *Sanhedrin* in severall generations, made Canons and constitutions to decide and determine upon all these particulars, as their own reason and emergencies did lead them and give occasion: As in one generation they prescribed such and such times for morning and evening prayer: In processe of time, they found these times allotted to be too strait, therefore the *Sanhedrin* of another generation did give inlargement as they thought good. And so concerning the number of prayers to be said dayly, one *Sanhedrin* appointed so many, but time and experience found afterwards that these did not answer such or such an occasion, as it seems was not observed when they were appointed, therefore the *Sanhedrin* of another generation thought good to adde more and more still as occasions unobserved before, did emerge, and so the number of their dayly prayers grew at last to be eighteen. *And in the dayes of Rabban Gamaliel* (saith my Author last cited) רבו מינים בישראל *Hereticks increased in Israel* (he meaneth those that from Judaisme turned to Christianity) *and they vexed Israel and perswaded them to turne from their Religion. He seeing this to be a matter of more import then any thing else, stood up, he and his Sanhedrin and*

appointed another prayer, in which there was a Petition to God to destroy those Hereticks: and this he set among the prayers and ordained it to be in every ones mouth: and so all the dayly prayers were nineteen. ibid. Per. 2.

Sect. IV.

Their Scribes and Doctors.

Thus was the State Religion of the Jewes, and thus stated and settled. The groundworke was pretended traditions from *Moses* expounding the written law, delivered from hand to hand in the *Sanhedrins* of severall congregations: the superstructure was legislative and practicall senses made hereupon, and determined for the use of the people by the *Sanhedrin*: Now they that had to deale in these determinations, were called *The Scribes*, and those were divided into four ranks.

1 The *Nasi* and *Ab deth din*, that is, *President* and *Vice-president*, who were the speciall Treasurers of the *Cabbalah*, which they pretended did descend from *Moses*.

2. The whole *Sanhedrin* it selfe, which made their Canons and constitutions out of this *Cabbalah*, and did impose them upon the people.

3 Those men of the *Sanhedrin* or others that kept Divinity Schools, and read publick Lectures in explication of these traditions, as *Hillel*, *Shammai Gamaliel*, *Tyrannus*, or *Turnus*, *Act.* 22. 3. & 19. 9. &c.

And 4. Those that expounded these lawes, as the publike preachers in their Synagogues.

According to which severall acceptations the word *Scribe* is to be construed in the new Testament, suitable to the scope of the place, and to the occasion whereupon the word is used. As 1. in that division of the *Sanhedrin* into chiefe *Priests* and *Scribes* and *Elders*, *Mat.* 26. 3. the Scribes are here peculiarly to be understood, either for the President and Vice-president, the Receivers and deliverers of the *Cabbalah*, or for those that kept divinity Schools: for properly all the members of the *Sanhedrin* were *Elders*, and all of them were Scribes: and yet this distinction is used to difference these Scribes in the sense mentioned

tioned from the reſt of the company, and the Elders of the people from the Elders of the Prieſthood. 2. In that paſſage, *The Scribes and Phariſees ſit in Moſes chaire*, *Mat.* 23. 2. the word *Scribes* meaneth the whole *Sanhedrin* who ſate in the chaire of Judicature. And in this ſenſe is the word taken in that common and ordinary phraſe which the Hebrew Authors infinitely uſe, דברי סופרים *The words of the Scribes.* 3. In ſuch paſſages as theſe, *The Scribes ſay Elias muſt firſt come*: and *He taught as one having authority, and not as the Scribes*: and, *A Scribe taught to the Kingdome of Heaven bringeth out of his Treaſure things new and old, &c.* the word is more properly to be underſtood for their publicke teachers.

And ſo is it to be conſtrued in this paſſage that we have in hand, *Marke* 2. 6. *There were certaine of the Scribes ſitting there*, which *Luke* expoundeth *Doctors of the Law, out of every Towne of Galilee, &c.* For Scribes and Doctors were termes convertible, as *Luke* 5. 17. with *ver.* 21. and ſo were Scribes and Lawyers, *Mat.* 22. 35. with *Mark.* 12. 28.

Sect. V.

Of the Sects warping from this State Religion.

We ſhall not trouble the Reader with canvaſſing the queſtion about all the Sects of the Jews which are or might be mentioned, we ſhall onely looke upon thoſe that are of ſo frequent mention in Scripture, *the Phariſees and Sadduces*, eſpecially the *Phariſees* which are named in the Text that we have in hand: Now that theſe, and the *Eſſeans* who commonly by humane Authors are named with them, were but *Schiſmes* or *Sectaries* from the ſtate and nationall Religion, may appeare (to omit more) by theſe two particulars. 1. Becauſe by *Joſephus* they are commonly ſo called, Αἱρέσεις, as *Antiq. lib.* 12. *cap.* 9. & *cap.* 18. *De Bell. lib.* 2. *cap.* 12. *Antiq. lib.* 18. *cap.* 2. where he alſo calls them *Philoſophiæ*; which very title uſed by him and other Authors, doth evidently argue, that none of theſe was the generall and ſet Religion of the Nation, but an excreſcency out of it, and a ſingularity from it: as *Luke* 18. 9. And reaſon it ſelfe might tell

so much because there was a long time when neither *Pharisaisme* nor *Sadducisme*, nor *Esseanisme* were in being, and yet the Nation had Nationall Religion in that time, and when these came up, they all differed from it, and one from another. 2. A passage of *Josephus* in the story of his owne life, is remarkable to this purpose. *I grew*, saith he, *to a great measure of learning, being reputed to excell in memory and knowledge. And being a youth but of fourteen years of age, I was commended by all for a scholar: and the chief Priests and the chief men of the City would come unto me to be informed of the Law.* Περὶ ἐκκαίδεκα δὲ ἔτη γενόμενος ἐβουλήθην τῶν παρ' ἡμῖν αἱρέσεων ἐμπειρίαν λαβεῖν, &c. *Being of sixteen years of age I thought to make triall of the Sects that were among us: Now they are three, the first of the Pharisees, the second of the Sadduces, and the third of the Esseans: For I thought I should choose the best if I were versed in them all. And so induring much hardship, and with great paines I went through all three: And not thinking this enough but understanding that there was one Banus a Hermit, who used no cloaths but what were made of Trees, and that ate nothing but what grew of it selfe, and that for chastity sake washed himselfe often day and night in cold water, I was very zealous to become an imitator of him, and I spent three yeares with him.*

By which words it is apparent that there was a religion in which *Josephus* was brought up the most of his youth, distinct and different from any of these Sects religion: and that he was a student and learned in studies different from their learning and studies: till such a time as Curiosity put him to dive into their doctrines and practices, which tooke upon them to be the very *Apex* and perfection of Religion and Learning.

Sect. VI.
Of the Sadduces.

Sadock and *Baithus* two Scholars of *Antigonus of Socho* were the first Schismaticks and Hereticks against this state Religion, of which we have spoken: They denyed the resurrection, which to deny was Heresie indeed; and they or their Scholars denied the whole Traditionall Law, which the Jewes did take for a worse Heresie then the other: *Antigonus* their master had used

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an obscure expression in his doctrine, exhorting his Scholars to embrace the Law *not looking for a reward*, meaning that they should embrace it for the love of it self. But these unlucky Scholars misconstrued his doctrine even to the denying that there was any reward in the World to come at all: and thereupon they denyed the resurrection, and so did the *Sadducees* after them, who took their denomination from this *Sadock* the first Author of their Sect. *Avoth. R. Nath. per. 5. Juchasin. fol. 13. Elias Lev. in Tisbi*; See *Mat. 22. 22. Act. 23. 8.*

Hereupon that and the succeeding generations were put to it, to take up words and arguments whereby to face and confute this Heresie: And so came the Phrases *The World to come, Gehennah, Paradise, Abrahams bosome, The second death, &c.* into use and request, that the very expressions might assert the resurrection, and cry downe the wicked opinion of *Sadock, Baithus*, and their followers who denied it. And among other fortifications that were made against this Heresie, that argument of *Gebikah ben Pasisa*, or *ben Kosem* is deservedly renowned, מאן דלא הוה והוה מאן דהוה לית כל שכן: *That which was not, came into being, and shall not that much more that hath been already? Jucha. fol. 13.* meaning, that God who had made the body of man when it had never been in being, can much more raise up that body that hath been in being before.

This was the only Heresie of *Sadock* and his followers at the first, and they disturbed the setled religion with no other, (only he and his fellow *Baithus* went away to the Temple at *Gerizim*, and became Samaritans) but he afterward and the Sadduces which came after him, and took their name from him, held another opinion, which by the Jewes was taken for as bad or a worse Heresie then this (though in it selfe indeed it deserved no such brand) and that was, They denyed the Traditionall law, and would owne no law but the written law of *Moses*: and hereupon they were also called *Karaits* or Scripturists, because they were all for the written Text, and would not indure any Traditions: and so they struck at the very root of the then religion, which was built upon Traditions in a manner only.

Hear how *Rambam* complains against them, *From that arose*

saith

ſaith he, *the curſed Sect of Hereticks which were called Karaites: but they are called alſo by the wiſemen Sadduces and Baithuſeans: they begun to oppoſe the Cabbalah, or traditions, and to expound the Text as themſelves thought good, without hearkening to any of the wiſe men at all.* In Avoth. per. 1. And *Elias Levita* thus. Antigonus *of* Socoh *had two ſcholars* Sadoc *and* Baithus, *which grew exceeding wicked and denied the Traditionall Law, and beleeved only what was written in the written Law, therefore they called them Karaites.*

The *Sadduces* were addicted to a Ceremonious Religion as well as the *Phariſees*, though in all things they went not ſo far, and in the ſame things they went not alwayes alike. They uſed Phylacteries as well as the *Phariſees*, but they wore them not after the very ſame faſhion. *Megill fol.* 24. Nay ſometimes ſome of the Prieſts adminiſtred the ſervice at the Temple, צדוקים דעת *after the way of the Sadduces*, different from the Ordinary way, but ſuch (as the *Jeruſalem Talmud* relateth) dyed ſtrange deaths. And the matters wherein they followed the way of the *Sadduces* were all about Ceremony.

But they would owne none of the Ceremonies they uſed, as derived from Tradition, but, (as they pretended) deduced in all points from *Moſes* his Text: For they would acknowledge nothing but what was written, though oftentimes they did not ſo much find it to be written ſo, as they made it ſo by their conſtruction: and joyned in many things with the Traditionall Ceremonies, but ſcorned to receive them from Tradition, but would make ſhift to find ground for them in the Text. even as many amongſt us at this day, hold Arminian, Socinian, or Popiſh *Tenets*, yet ſcorn to fetch them or to acknowledge them fetcht from *Arminius*, *Socinus*, or *Rome*, but will ſeeme to fetch them out of the very Text of Scripture.

Let me conclude this matter with ſome words of *Joſephus* to ſhew how they deſpiſed and rejected traditions, and with a paſſage in *Maimonides*, that ſheweth how they would have nothing but what was to bee ſeene in the Text of Scripture. Νόμιμα πολλὰ πατὰ παράδοσιν τῶν Νόμων οἱ φαρισαῖοι. &c. *The Phariſees* (ſaith *Joſephus*) *delivered many things unto the people as appertaining to the Law, by Traditions from the Fathers, which are not written in the Law of Moſes. And therefore the Sect of the Sadduces caſt them off, ſaying that*

that these things are to bee accounted for Laws, which are written, but that these things that come by Tradition from the Fathers ought not to be kept. And about these matters were often great disputes and differences betwixt them. Antiq. lib. 13. cap. 18.

And, *It is unlawfull* (saith *Maymonides*), *for a man to teach when hee is drunk: but if hee teach a thing that is so plain in the Law,* עד שידעוהו צדוקים *that even the Sadduces will acknowledge it, then is it lawfull: as that a creeping thing is unclean, a frog clean, bloud forbidden, &c.* In biath. hammikdash. per. 1.

Sect. V. *Of the Pharisees.*

As the *Sadduces* on the one hand made nothing of Traditions at all, so the *Pharisees* on the other hand did make exceedingly too much, not only beyond the *Sadduces*, but also the rest of the Nation that walked in the high way of the State-Religion: separating and singling themselves in a more strict course of Ceremonious devotion, from other people. The Jews do write their name פרושים & *Paruſh* & *Paruſhim*, with *u* in the second syllable. But the Greek of the New Testament, and *Joſephus*, as also the Syriack and Arabick do read it with *i*, Φαρισαῖοι & פריש *Phariſh*: Suitable to the Chaldee and Syriack language which was then spoken. The word *Paraſh* is used but once in Scripture for *separation*, as it is observed by *Elias Levita*, whose words are these פרש לשון חבורה וחתרשה ולא נמצא במקרא רק דמקום אחד &c. *Paraſh*, saith he, *betokeneth diviſion and ſeparation, and it is found in Scripture but onely once.* בתוך צאנו בפרשתו *Ezek.* 34. 12. (His *ſcattered or parted ſheep.* Τὰ διεσπαρμένα in the Septuagint rendred by the Latine, *opes ſeparatæ*) *yet our Rabbins of happy memory have uſed it exceeding much. And from hence is the Nowne Paruſh and Paruſhim*, that is Phariſee and Phariſees, *and they were men ſeparated from the wayes of the world, as were the Nazarites. Baal Aruck* yet cleerer פרוש הוא שפירש עצמו מכל טומאה ומן מאכל עמא ועם הארץ שאינו מדקדק במאכל. *A Phariſee* (ſaith hee) *is hee that ſeparateth himſelfe from all uncleanneſſe and from all unclean meats and from the common people that underſtand not the exact orders for meats, &c.* According to this ſenſe of ſeparation *Juchaſin* calleth

calleth *Merlins* mothers a פרושה *a Pharisee*, that is a *Nun* or recluse. His story of him and her is briefly thus. בימי ליאון היה החכם הגדול מירלין באינגאלטי רא ומארו שהיה בן שד ואמו הי תהבת מלך פרו שה ועשה ספרים הרבה *In the dayes of Pope Leo was the great wise man* Merlin *in* England: *And they say he was the son of a Spirit: Now his mother was a Kings daughter, A Nun: And he made many bookes*, fol. 144. col. 1.

And divers other passages in the Jewish writers might bee produced, by which they shew the generall acceptation of the word *Pharisee*, namely that it signified and imported *separation*: and that the Pharisees were Separatists from others of the Nation.

Now about the separation of the Pharisees from other persons, two things are to be examined. 1. In what their separation did consist. And 2. from what persons it was that they did separate.

As to the first; their Separation from others was not about the publick Ordinances or refraining the Publick Assemblies as the Separatists of our times doe, but it consisted in some other thing, In *Mat.* 12. 9. 13. *Luk.* 6. 6, 7. there were *Pharisees* in the Synagogue at the publick Worship, &c.

And Separation from the publick Assemblies was against their own position. תפלת הצבור נשמעת תמיד ואפילו היו בהן חוטאים *The prayer of the Congregation* (saith their Tradition) *is alwayes heard: Yea though sinners bee among them, yet the Holy blessed God refuseth not the prayer of the Assembly: Therefore it is necessary that a man joyn himselfe with the Congregation, and pray not alone at any time when he may pray with the Congregation: And let a man ever goe to Morning and Evening prayer in the Synagogue: for his prayer is not alwayes constantly heard but in the Synagogue: And every one that hath a Synagogue in his City, and prayeth not in it with the Congregation bee is called* שכן רע *an evill neighbour*. Maymon. in Tephillah. per. 8.

Nor did their Separation consist in refraining the company and converse of others, for they sate in the *Sanhedrin* with Sadduces, *Act.* 23. 6. *Mark*: 3. 6. see also *Mat.* 16. 1. they went into other mens houses. *Mark.* 16. 16. &c.

Conversed with any sorts of men to make them Proselytes,

Mat.

*Mat.*23.15. conferred ordinarily with *Christ* and his Disciples, *Mat.*15.1.& 12.1,2,&c. And indeed it will bee a hard thing to find in the Jews antiquities, mention of Separation of any of the Nation, from the converse of others: unlesse it were from a person *Anathemated*, which falleth not under the consideration that we have in hand.

To eat indeed with the common sort of people they made it shy, as *Mark.*2.16. *for none of the Scholars of the Wise would eat with the people of the land*, (as was observed before,) no more would any of the people of the land with a Heathen, *Act.*11.3. (therefore that prophane person of the Church of *Corinth* must be used as a Heathen or Publican, *Mat.*18.17. they must not eat with him. 1 *Cor.* 5.11.) but to talk, walk, sit, buy, sell, and to use other common converse with men of the Nation, it was neither against the *Tenents* nor practise of the *Pharisees*, nor any other Sects of the Nation, unlesse it were the *Essens* growing *Therapeutæ*, or the Colledges of Hermites in *Egypt*.

2. The separation of *Pharisees* therefore did not consist (which is the second thing to bee looked after) so much in their withdrawing from the society of men, as it did in a singularity of holinesse and devotion, which they pretended and took upon them to have above, beyond, and distinct from other men: walking beyond and above the rule of the State-Religion, and common devotion of the Nation, and seeming something above *Ele* in the scale of holinesse to the eyes of others, whereas hee whose eyes walk through the Earth, saw them to be but painted Sepulchers full of rottennesse and corruption, *Mat.*23.27.

Their transcendency of holinesse which they tooke upon them, they desired should appear especially in these two particulars. 1. In extream Ceremoniousnesse beyond other men, as in frequent washings, large Phylacteries, *Touch not, taste not, handle not, &c.* And 2. In extraordinary pretended devotions, as in long and frequent prayers, much shew of fastings, &c. that they might be seen of men.

We will not antedate the consideration of these particulars, by insisting on them here, but reserve them to be looked after as they come to hand in our future progresse: only here let

us take the pattern and Character of the Pharisees, as the *Talmud* it selfe, and the Jewes owne Authors doe picture them, which for the present may serve for some explanation of those particulars, wherein the Gospels doe point at their pretended and hypocriticall superlative holinesse. The *Talmud* nameth seven kind of Pharisees. 1. פרוש שכמי *The Schechemite Pharisee* העשה מעשה שכם שמלו שלא לשם מצוה *that doth like the Shechemites, who circumcised themselves, not for the commandement sake,* but for advantage: 2. פרוש נקפי *The dashing or stumbling Pharisee,* for some may interpret it המתרחק מלדחית בני אדם בדרכים *that avoids thrusting upon men in the way:* ונופק רגליובאבנים *And dashes his feet against the stones:* he went so demure a grave pace that hee would not lift up his feet from the ground, but dasht and stumbled against every stone that lay in his way. 3. פרוש קזאי *The Phlebotomizing Pharisee* כיוצא הו נדחק שלא להזיק העוברים ושבים *He as hee went would thrust up to the wall, lest hee should trouble the passengers that went and came,* ומקח דם בנותלים so hard that hee would dash his face against the wall and draw bloud: 4. פרוש מדוכיא *The Pestill Pharisee* כורך בגדיר בידו *that wrapt his coat about his hand* ומראה עצמו מתרחק ממגע בני אדם שלא יטמא *And kept off himselfe from touching of any men, lest he should bee defiled:* using his hand muffled in his cloaths, as it were a pestill to drive off men from him. 5. פרוש מה חובתי ואעשנה *The Supererogation Pharisee, that said what is my duty and I will doe it and to spare, shew mee my transgression and I will amend it, as meaning, that there is no man that can shew wherein ever I transgressed.* 6. פרוש אחר נקפי *Another dashing Pharisee,* שהולך כפוף *that went bending double, in shew of humility: and winked as hee went and dashed his feet against stones: but his heart was naught: Hee drew bloud by dashing against walls: seeming to be very humble, and for the abundance of his humility, he would not looke about him as he went, but dashed his armes or shoulders against walls, and drew bloud: and all this not in the fear of God but to deceive men.* 7. פרוש מאהבה *The Pharisee of love:* that became *a Pharisee for the love of men or for the love of God.* Vid. Talm. in Sotah per. 3. in Gemara & Aruch R. Nathan in voce, פרוש, where hee also mentioneth יוחני אשה פרושה *Joanna a women Pharisee:* of whom hee giveth this story in the word יוחני *Joanna*

na the daughter of Retibi by witchcraft hindred womens childbearing, and put them to extreme paine in childbirth: Now shee pretended to be a very holy woman, and they used to come to her and to beg her Prayers in behalf of such or such a woman, that shee might bee delivered: and then shee would loose the charme, and the woman was soone brought to bed: At last shee was discovered to bee a Witch, and then they slew her. He calleth her פרושה *A Pharisee* because of her pretended holinesse.

Thus was the *Pharisees* Separation or distinction from other men, not in regard of refraining of the society of men, either in publick or private, either in Synagogue or street, but in taking on him and seeming to bee more incomparably holy, and most distinctively transcendent above all other: *Luk.* 18.10. They despised the *Sadduces* as Hereticks; and the strictnesse of the *Essians* as far short of their Ceremoniousnesse (though I beleeve they were the farre honester and more sincerely religious men) and the rest of the learned of the Nation that were not of these Sects were nothing in their eyes, because not of their way and practise: But as for the common people, it is above expression how scornfully they looked upon them. לא יאכל זב פרוש עם זב עם הארץ *A Pharisee that had an Issue might not eat with one of the common people that had an issue*, though they were both under the same uncleanesse: *Sabbath per* 1. *in Gemara.* Nay they had a scornfull *Maxime*, בגדי עם הארץ מורס לפרושים That *the garments of the common people were to them as the shoes of him that had an issue*: Hagigah. per. 2. *for having touched their garments, they washed themselves before they ate, as having been defiled by them with an high uncleanesse.* Aruch in voce פרוש And that speech of theirs mentioned before may top up all, *Joh.* 7.49. *This people that know not the Law is cursed.*

Thus were the *Pharisees* separated and severed in their owne conceit and practise, and would appear so in the eyes of others, from all other men of the Nation, as in an higher form, and pitch of holinesse and devotion: looking down upon all sorts of men as below them in piety and Religion and though not separating from their society, yet not equalling them with in their thoughts but despising them: conversing ordinarily with the common people, but washing after coming neer them, as

having received defiling from them.

This great pretence and ſhew of holineſſe they politickly uſed to bring them into the eſteeme and repute of men and in favour with the people: which end they accordingly attained unto ſo far, that they got all the applauſe and indeed all the power into their own hands. *The Phariſees have ſo great power with the multitude* (ſaith *Joſephus*) *that if they ſpeake any thing againſt the King, or againſt the High-Prieſt they are preſently beleeved.* Antiq. lib. 13. cap. 18. And a little after. *The Sadduces did only winne upon the rich, but had not the common people on their ſide. But the Phariſees had the multitude for them:* They had ſmall reaſon, conſidering how they ſcorned them, and domineered over them. And there hee relates how they ſtirred up the peoples hate againſt *Hyrcanus* the King, and in chap. 23. how they did the like againſt King *Alexander*. And therefore when hee was upon his death bed, hee adviſeth *Alexandra* the Queene to keep in with the Phariſees: *For that they were very powerfull with the people, and could hurt thoſe they hated and help their friends.* Μάλιστα γὰρ πιστεύονται παρὰ τῷ πλήθει πρὸς ὃν ἂν φθονοῦντες τὶ χαλεπὸν λέγωσι *For that they are mightily beleeved by the people, eſpecially if they ſpeak ill of any man whom they hate. And I my ſelf ſaith the King came into diſfavour by their meanes becauſe I gave them offence:* And to trouble the Reader but with one Character more of them: the ſame *Joſephus Ant. lib. 17. c. 3.* gives them this badge: φαρισαῖοι βασιλεῦσι δυνάμενοι μάλιστα ἀντιπεφύκασι· σφοδροὶ γὰρ τοῖς πρᾶγμα εἰς τὸ πολεμεῖν τοῖς βασιλεῦσιν ὑπηγμένοι *The Phariſees are exceeding ſtrong to oppoſe Kings: they are ſubtill and very forward to make open war, and to doe miſchief.*

Now although the word *Scribes* and *Phariſees* are made terms convertible in this portion of Scripture that wee are upon (for whereas *Luke* calls them *Phariſees and Doctors of the Law*, verſ. 17. and *Scribes and Phariſees*, verſ. 21. the other two Evangeliſts have only called them *Scribes*) and the like convertibleneſſe is uſed in other places, yet was there a diſtinction to bee made betwixt a *Scribe* and a *Phariſee*. To this purpoſe is that paſſage obſervable in *Act.* 23. 6. 7. 9. where the *Sanhedrin* is deſcribed to conſiſt of *Phariſes*, *Sadduces and Scribes, which were on the Phariſees part:* that is, *Scribes* that were of the *Phariſees* minde

minde and part in matter of opinion, but were not *Pharisees* in demeanour in matter of so precise conversation (unlesse the word *Scribes* there do mean the President and Vice-president of the Councell.) For it was very possible, nay easie for a man, to be a *Scribe*, that is, either a member of the *Sanhedrin*, or a publick Teacher, and yet neither a *Sadduce* in opinion, nor a *Pharisee* in practise. The *Sadduces* of the *Sanhedrin* may be called *Scribes*, because they were of the Law-makers to the Nation as well as the *Pharisees*, but the *Pharisees* more properly might bee called so, because they were so zealous of Traditions and of the decrees of the *Scribes* that had still gone before them: but every *Scribe* that held with the *Pharisees* in that point, went not with them in the strictnesse of their Ceremonious demeanour: so that every *Scribe* was not a *Pharisee*, and every *Pharisee* not a *Scribe*. For the title *Scribe* did denote a function, but the title *Pharisee* did denote devotion: Now these that the Evangelists speak of in the place that we have in hand, were both *Pharisees* and *Scribes*, that is, not only the publick Teachers in their Schooles and Synagogues, of those Traditions upon which the State-Religion was setled, and according to which the body of the Nation walked, but such as took upon them a precisenesse and devotion above the common rate and practise of those that walked in the State-Religion. The concourse of these Doctors was occasioned partly by *Christs* peregrination throughout their Synagogues of *Galilee*, where they were eye and ear witnesses of his workes and words, and partly by that fame that was now spred of him through all the Countries thereabout, as *Mat.* 4.25. And *Christ* in this great concourse of such learned, prying and captious men, doth mightily and abundantly shew forth his power of healing which *Luke* hath uttered, *The power of God was present to heale them*, that by such demonstrations hee might convince them that hee was the *Messias*.

Mark. 2. Verſ. 4. *They uncovered the Roofe, and when they had broken it up, they let downe the bed.*

It ſeemeth by ſome paſſages of Scripture, that as their houſes were flat roofed, ſo that they had grates on the top of the roof, through which they received light and aire when they pleaſed, and when they would they covered thoſe grates with a covering to keep out cold and foul whether; So it is ſaid of *Noah* that he removed *the covering of the Arke and looked*, *Gen.* 8. 13. though it had a window in the ſide of it to have looked out, verſ. 8. And of *Ahaziah*, that hee fell through *a lattice*, 2 *King.* 1. 2. which may be underſtood of this grate, as hee was walking over it. Now whether the Evangeliſts mean that theſe men, tooke up this cover, grate, and all, and let downe the bed, or rather as their expreſſion ſeem to carry it, that they broke the ſolid and whole roof, we ſhall not inſiſt to make inquiry after it only, wee cannot but obſerve how like this bed and man in it comes downe from the top of the houſe to the coming down of *Peters* ſheet from heaven, *Act.* 10. let downe by the four corners.

Matth. 9. Verſ. 2. *Son be of good cheer, thy ſinnes are forgiven thee.*

What *Matthew* and *Marke* utter, *Son*, *Luke* expreſſeth *Man*, *Luk.* 5. 20. and the terms may be underſtood convertibly according to the idiom of the language uſed both among the Hebrews and the Chaldees: or if the word *Son* be conſtrued in its cloſer ſtrictneſſe, it may be taken as an expreſſion uſed by Elders to yonger perſons, or by ſuperiours to inferiours, as *Joh.* 7. 19. 1 *Sam.* 4. 16. *Luk.* 16. 25. But I ſhould expound it in a cloſer ſtrictneſſe ſtill, as ſpoken by *Chriſt* in much tenderneſs and cheriſhing to that ſingular faith of this man that he obſerved in him. It is ſaid indeed by all the Evangeliſts, that *Jeſus* ſaw *their faith*, as applying it to the foremen that brought the palſick man thither, but it cannot bee ſo much as ſurmiſed but that the diſeaſed man had faith

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as well and as vigorous as they. And indeed a greater faith had not been shewed by any that had dealt with *Christ* in all the story hitherto, then was shewed in this action, of bringing this man before him in such a manner, and thereupon it is the lesse to be wondred at, if *Christ* doe in most melting and tender expression call him *sonne*, and pronounce healing of the soul to him that came for healing of his body.

It is not to bee doubted, but that upon these words of *Christ* the man had received healing though hee had said no more to him: since none that came to him in faith went away not sped. Yet herein lyeth some scruple and question, how the forgivenesse of his sinnes could have influence into the healing of his disease. Since that is the cure of the soul and not of the body, and since justified persons are as incident to diseasednesse and to death, as those that are not justified: There is a passage in the Prophet *Esay*, something agreeable to this matter in hand, and that is in chap. 33. 24. *The Inhabitant shall not say I am sick, the people that dwell therein shall bee forgiven their iniquity.* Now in such passages as these there seemeth reference to bee had to those curses threatned for violation of the Law in *Deut.* 28. amongst which they are sad diseases of body and minde mentioned and denounced vers. 21. 22. 27, 28. 35 59, 60, 61. And from that ground seemeth to have risen their giving up men that were palpable offenders to a *Cherem* or a *curse*, and the giving up of men to *Satan*: For as for incorrigible offenders, that would not bee reclaimed by correction, and for whom there was no expresse and positive Law to put them to death, what was there to bedone with them? But to devote them solemnly and to leave them to those curses that God denounced against such violaters of his commandements: which Judiciall processe founded upon the warrant, and beleefe of his word, it pleased the Lord very often to follow with answerable effect: and such a person became *a curse among his people*, as *Numb* 5. 27. And this I suppose to bee *the giving up to Satan* mentioned in the Scripture as devoting such a wretch, out of the care and protection of God, to the power and dispose all of the Devill: And this that common and proverbiall speech among the Jewes לך לשטן *Pack to Satan*, which

is

is to be found in their Talmudical writers ſeemeth to have reſpect and reference unto: And accordingly divers diſeaſes in the Goſpell are aſcribed to the inflicting of *Satan*, as *Luk.* 13. 16. & 11. 14. &c. And the giving up of the perſon to *Satan*, 1 *Cor.* 5. muſt be *for the deſtruction of the fleſh*, verſ. 5.

Verſ. 5. *Whether is it eaſier to ſay, Thy ſinnes be forgiven thee, &c.*

It was indeed a truth that the Scribes aimed at, when they ſaid *this man blaſpheneth*, namely that *none can forgive ſinnes but God onely*, but their ignorance concerning the perſon about whom they ſpake, did cauſe themſelves to blaſpheme, when they ſaid hee blaſphemed. In this anſwer of *Chriſt* to them, *whether is it eaſier to ſay, &c.* 1. Hee meaneth not whether is it eaſier to pronounce thoſe words, but whether is it either to effectuate thoſe words, that is, to doe thoſe things that the words doe meane, namely to forgive ſinnes, or to heal a palſie? 2. Hee meaneth that it had been an eaſier thing to have ſaid, *Riſe, take up thy bed and walk*, and ſo to have recovered the man of his malady, as a Prophet or one indued with the gift of miracles might have done. But 3. that hee ſaid, *Thy ſinnes are forgiven thee*, purpoſely that they might take notice not onely by his uttering of the words, but alſo by the effect that was to follow them, that hee had power to forgive ſins: As hee had mightily revealed his power in the two cures that hee had wrought in the ſtories before, in caſting out a Devill and healing a Leper, ſo doth he here ſhew this power a greater power then either of thoſe; and it may be conceived, That he purpoſely uſeth thoſe words, *Thy ſins are forgiven thee*, for the mans healing, rather then *Riſe, take up thy bed*, not only becauſe hee would ſhew his own power to forgive ſins, but becauſe he would glorifie the doctrin of forgiveneſſe of ſins before theſe Phariſees, who ſtood altogether upon legall righteouſneſſe. And ſo at once would ſhew the great work of the *Meſſias* to *ſave his people from their ſins*, as *Mat.* 1. 18. and the great tenor of the Goſpell, *faith and remiſſion of ſins*, He ſaw *their faith*, and ſaid, Thy *ſins are forgiven.*

Verſ.

Verſ. 9. *He ſaw a man named Matthew ſitting at the Receipt of Cuſtom.*

Matthew is now writing his owne ſtory, and he is not aſhamed t ſpeake the worſt of himſelfe, that the grace of God might be the more magnified in him, and to tell you that he was of the worſt ſort of men, namely, a *Publican*, as he ſpeaks it out chap. 10. 3. He was alſo called *Levi*, for ſo *Marke* and *Luke* do ſtyle him, and whether he carried theſe names, one before his calling and the other after, it is but needleſſe to enquire, ſince double-namedneſſe among the Jewes was ſo familiar. He was the ſon of *Alpheus* or *Cleopas* and ſo Chriſts kinſman; and thus that one man hath four ſons that were Apoſtles, namely, *James* called *the leſſe*, and *Judas* (called alſo *Lebbeus* and *Thaddeus*) and *Simon* called the *Canaanite*, and *Levi* called alſo *Matthew*.

Matthew it ſeemeth was a Publican at *Capernaum* Cuſtomehouſe, on the Sea ſide (for ſo it appeareth by the relation of *Marke*) to gather tribute or Cuſtom of Paſſengers over the water, and of thoſe whoſe imployment lay in that Sea of *Galilee*. And here I cannot but mention a Gloſſe of *Rabbi Solomons* on *Judg.* 5. 10, 11. *You* (ſaith he) *that walke afoot by the way, ſpeak and mention this deliverance which you have from the noiſe of thoſe that ſhot at you from Ambuſhes*, לסטים ומובסין *Theeves and Publicans that lay in wait by flocks to ſurprize thoſe that came over the waters:* And the *Chaldee Paraphraſt* at the ſame place, ſpeaketh of the *Publicans ſitting beſides the waters*. And to this purpoſe alſo, may be produced that tradition in the Treatiſe *Shabbath per.* 8. *To carry out inke on the Sabbath to write with it*, קשר מוכס'ן *one of the Publicans Tickets, and to carry out one of the Publicans Tickets was unlawfull*. The *Gemariſts* there explaine what theſe *Publicans Tickets* were כמה שיעור קשר מונסין ב אי'חו' *How bigge* (ſay they) *was one of theſe Publicans Tickets? It was two great letters written in Paper, or on ſomething elſe, &c.* And the intent of theſe Tickets were, that he that had paid his whole toll, or Cuſtom on this ſide the water, ſhewing it when he came on the other ſide of the water, hee was freed from paying any more.

Now *Publicans* were of two ſorts, either thoſe that voluntarily ſet themſelves to a money-changing and money-breaking trade, and in that trade, by cheating and oppreſſion raiſed profit; and ſuch *Baal Aruch* meaneth, when he ſpeaketh of מוכס חשומד מאליו *A Publican that ſets up of himſelfe, or ſuch as were ſet up by the Romans to gather their tribute of the Jewes,* (as ſaith Haggaon) *and they favoured ſome in partiality, and on others they laid load, and exacted more then right, and proved but theeves.* *Aruch* in מכס And whether voluntary or authorized Publicans, they are both branded as wicked and unconſcionable wretches, not only by the Scripture, but alſo by the Jewes owne writers: and as in Scripture they are commonly mentioned in conjunction with ſinners or harlots; ſo are they alſo linked in their writings with the vileſt perſons: נודרין לחרגין לחרמין ולמוכסין *vowes made to murderers, theeves and Publicans may bee broken, Talm. in Nedarim per. 3. halac. 4.* אלו פסולין רועין גבאין ומוכסין *Theſe perſons are prophane* or unlawfull, *Shepherds, alms-gatherers and Publicans, Sanhedr. per. 1. fol. 24.* And in *Baba kamah fol. 94. The repentance of ſhepheards, alms-gatherers and Publicans is very hard, &c,* Of ſuch a ranke and profeſſion was *Matthew* before his calling, and yet (ſo great is the power of Chriſt in his ſpirit and grace) he becomes not only an Apoſtle but a Pen-man of the Goſpell: and (as it is not improbably held) the firſt that ſet Pen to paper in that kinde, of all the four. *Matthæus in Judæa Evangelium primus ſcribit. Euſeb. in Chr. ad Annum Domini 41.*

SECTION

SECTION XXIV.

St. JOHN CHAP. V.

The second Passeover after Christs Baptisme.

After this there was a Feast of the Jewes, and Jesus went up to Jerusalem.

2. *Now there was at Jerusalem by the* [a] *Sheep gate, a Poole which is called in the Hebrew tongue* [b] *Bethesda, having five* [c] *porches.*

[a] The Syriack omits the clause ἐπὶ τῇ προβατικῇ and readeth thus, *There was there at Jerusalem a place of a poole*, but the *Arabicke* retains it so far, that it useth the very Greek word. The vulgar hath read both the words in one case. *Est autem Jerusolymis Probatica piscina*, (though now amended, as saith *Jansenius*) and with the like *syntax* readeth *Theophylact*, but both disagreeing from the best copies, and both by such a reading, causing a very rough and hardly to be construed construction. The *Chaldee Paraphrast* in *Jer:* 31.39. speaketh of *Piscina vitularia*, or the *Calfe or Heifer Poole*, for he hath rendred גועתה by לבריכת עגלה interpreting the Hebrew word according to its signification of *lowing* or *bellowing*; where whether he mean this poole here in mention, be it referred to the learned to examine the place and judge.

[b] *Bethesda*] The Vulgar reads it *Bethsaida*, and so doth *Tertullian* and *Theophylact* in one edition, as is observed by *Beza*: but as he well censureth, *Scriptura proculdubio propter horum nominum affinitatem, a librariis & aliis Hebraeae linguae imperitis depravata.* And even some of the Romanists themselves who value the Vulgar edition at its full rate, yet forsake it in that reading here. *Bethesda*, which is the common and most received reading, is conceived by some to be derived or compounded of בית אשד which signifieth *the place of effusion*, or *falling in of waters*; either, say some, because the rain water falling off the houses gathered here: or as others, because the waters used in the Temple, fell

in through an underground channell hither: or as yet ſome others, becauſe water ran out of another poole into this: nay yet ſome further, have dreamed of the blood of the ſacrifices running in hither:-But certainly (to omit to examine theſe opinions) the title of *the place of effuſion* is a note but little diſtinctive of a peculiar poole (and it is apparent enough the Evangeliſt would put a diſtinction upon this poole here) ſince it may be given to any poole neer *Jeruſalem*, or neere any City whatſoever. The *Syriack* therefore hath more pertinently and properly expreſſed it בית חסדא as ſignifying the *place of mercy* or compaſſion, in regard of the vertue that it had of healing thoſe that were diſeaſed.

[c] The Greek word Στοὰ which is conſtantly rendred in the Latine *Porticus*, is both it, and that Latin word, as conſtantly rendred in our Engliſh *A porch*: in which there is ſome ambiguity, becauſe of the ſingular ſignification that we in *England* put upon that word. We take it only for the προθυρον, firſt entrance into a houſe, or Church, or the like, as our common experience tels us what a *Church porch* or a *Houſe porch* is, and in other ſenſe then this we uſe it not: whereas the Greek and Latine words, and the Rabbinick word סטיו (the ſame with Στοὰ) do ſignifie commonly and conſtantly, cloiſter-walkes, (ſuch walkes as in which they walke in the Royall Exchange *London*) namely, walkes rooſed over, and the roof borne up on one ſide with pillars. In the ſurvey and deſcription of the Temple, we have had occaſion largely to treat of this matter, and there we have explained and ſhewed the fabrick and faſhion of Στοὰς Σολομῶντος *Solomons* Porch or Cloiſter-walke mentioned in the Scripture, and of Στοὰς Βασιλικῆς, *The Cloiſter-royall* mentioned by *Joſephus*, and of כיוון לפנים מסטיו *Cloiſter within Cloiſter*, ſpoken of by the Talmudiſts. And ſo is the word to be underſtood in this place, that joyning to the buildings or wals that ſtood about this poole, there were Cloiſters or walks made, for the people there to lie or walke under, free from rain and weather. The Syrian uſeth the ordinary Talmudick word אסטוא which is but the Greek word Στοὰ brought into an Hebrew garb.

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3 *In theſe lay a great multitude of impotent folke, of blinde, halt,* [d] *withered, waiting for the moving of the water.*

4 *For an Angel went downe at a certaine ſeaſon into the poole and troubled the water, whoſoever then firſt after the troubling of the water, ſtepped in, was made whole of whatſoever diſeaſe he had.*

5 *And a certaine man was there which had an infirmity thirty and eight years.*

6 *When Jeſus ſaw him lye, and knew that hee had been now a long time in that caſe, he ſaith unto him, Wilt thou be made whole?*

7 *The impotent man anſwered him, Sir, I have no man when the water is troubled to put me into the poole: but while I am coming another ſteppeth down before me.*

8 *Jeſus ſaith unto him, Riſe, take up thy bed and walke.*

9 *And immediately the man was made whole and took up his bed and walked:* [e] *And on the ſame day was the Sabbath.*

[d] Sinew-ſhrunk, as 1 *King.* 13. 4. *Mat.* 12. 10. there are onely three ſorts of diſeaſed ones named by the Evangeliſt, not but that other diſeaſes attended here for cure, but theſe three were hardeſt of curing, and withall the unreadieſt to get down into the water when it was troubled.

[e] *And on the ſame day was the Sabbath,*) the expreſſion is ſomething ſtrange, and it might almoſt induce to thinke, that by the *Sabbath* is meant not the Sabbath in its proper ſenſe, but one of the Sabbaticall or holy daies in the Paſſeover week, and ſo ſome apprehend it: but that we finde not the Evangeliſt ſpeaking of the Sabbath but in the proper ſenſe: By Sabbath therefore in theſe words, is to be underſtood the Sabbatiſme of the day, as well as the very day it ſelfe.

[f] Ἐξένευσεν) The word by ſome Expoſitors is made of a queſtionable derivation: whether from ξένευω or from ἐκνένω: The latter is the more undoubted, both as better ſuiting with the ſenſe of the place, and having alſo its parallel in the Old Teſtament, as 2 *King.* 23. 16. *And as Joſiah turned himſelfe he ſaw the graves, &c.* The Septuagint have it Καὶ ἐξένευσεν Ιωσιας ἐν ἑαυτῷ, &c. So *Jeſus* when he had done his cure upon the man, turned himſelf away and was gone; Having picked out this long diſeaſed man to do his work upon, and not minding in his wiſdom to heal any more, nor to be obſerved by the multitude more then he muſt needs: What brought the concourſe together in this place, is ſomewhat hard to finde. *Jeruſalem* was now full of people, it being the Paſſeover, and whether theſe cloiſters were ful of the poorer ſort that had come up to the feaſt; and could not finde better accommodation of lodging for themſelves (who can tell whether they were not built for ſuch a purpoſe) or whether the multitude had followed *Jeſus* thither, or gathered thither upon the report of the mans recovering, be it left to thoſe to think upon that deſire to be reſolved of it.

[g] *The Jewes,*) that is, the *Sanhedrin* or the Rulers, for ſo it is very common with the Evangeliſts, eſpecially with this, to meane by

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10 *The Jewes therefore ſaid unto him that was cured, It is the Sabbath day, it is not lawfull for thee to carry thy bed.*

11 *He anſwered them, He that made me whole, the ſame ſaid unto me, Take up thy bed and walke.*

12 *Then asked they him, What man is that which ſaid unto thee, Take up thy bed and walke?*

13 *And he that was healed wiſt not who it was; for Jeſus* [f] *had conveyed himſelfe away, a multitude being in that place.*

14 *Afterward Jeſus findeth him in the Temple, and ſaid unto him, Behold, thou art made whole, ſinne no more leſt a worſe thing come unto thee.*

15 *The man departed and told the* [g] *Iewes that it was Ieſus which had made him whole.*

16 *And therefore did the Iewes perſecute Ieſus, and ſought to ſlay him, becauſe he had done theſe things on the Sabbath day.*

17 *But Ieſus anſwered them,*

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them, My Father worketh hitherto, and I worke.

18 Therefore the Iewes ſought the more to kill him, not only becauſe he had broken the Sabbath, but ſaid alſo that God was his Father, making himſelfe equall with God.

19 Then anſwered Ieſus and ſaid unto them, Verily, verily, I ſay unto you, The Son can do nothing of himſelf, but what he ſeeth the Father do, for what things ſoever he doth, thoſe alſo doth the Son likewiſe.

20 For the Father loveth the Sonne, and ſheweth him all things that himſelfe doth, and he will ſhew him greater works then theſe that ye may marvail.

21 For as the Father raiſeth up the dead, and quickneth them; even ſo the Son quickneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son.

23 That all men ſhould honour the Son even as they honour the Father. He that honoureth not the Sonne, honoureth

that expreſſion, as chap. 1. 19. *The Iewes ſent Prieſts and Leuites from Ieruſalem*, chap. 7. 1. *The Iewes ſought to kill him.* chap. 9. 22. *The Iewes had agreed* to put out of the Synagogue &c. chap. 18. 12. *The Officers of the Jews tooke Jeſus.* verſ. 14. *Now Caiaphas was he that gave Counſell to the Jewes* &c. So that Chriſt is here convented before the *Sanhedrin*, although the Evangeliſt hath not expreſſed ſo much *totidem verbis*, and is put to anſwer for his life, about the violation of the Sabbath, which they laid to his charge, upon what he had done and commanded to the man that he had recovered.

[b] Some divide this ſeven and twentieth verſe, and joine the latter part of it *becauſe he is the Son of man*, to the verſe following, and read it in this ſenſe and juncture, *Becauſe he is the Son of man, Marvaile not at this*: that is, Marvaile not at this that I ſpeak, although ye ſee me to be a man, &c. And thus readeth the *Syriack* and *Chryſoſtome* and ſome that follow him; And *Chryſoſtome*, the rather upon this ground, becauſe *Paulus Samoſatenus* abuſed the verſe pointed as we have it, to the denial of the Godhead of *Chriſt*, making this argument upon it. If authority to execute judgment was given to Chriſt becauſe he was the ſon of man, then had he not this power of himſelfe as God. To which *Chryſoſtome* gave this anſwer, If the Father gave authority of judging unto the Son upon this ground and reaſon becauſe he was man, then by the ſame reaſon all men ſhould have the ſame authority, for they are men likewiſe. And ſo it appeareth that he was ſtrained to point the verſe as he did, joining that clauſe, *Becauſe he is the Son of man*, to the verſe following, that he might avoid the dint of the Hereticks argument: which had been more fairely fenced againſt and without ſtraining the Text, had the term, *The Son of man*, been cautelouſly interpreted, and the diſpenſations of the Father to the Son *as he was the Meſſias*, obſerved;

noureth not the Father which hath ſent him.

24 *Verily, verily, I ſay unto you, He that heareth my word and beleeveth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation: but is paſſed from death unto life.*

25 *Verily, verily, I ſay unto you, The houre is coming and now is, when the dead ſhal heare the voice of the Son of God: and they that heare ſhall live.*

26 *For as the Father hath life in himſelfe, ſo hath he given to the Son to have life in himſelfe.*

27 *And hath given him authority to execute judgment alſo, [b] becauſe he is the ſon of man.*

28 *Marvaile not at this: for the houre is coming in which all that are in the graves ſhall heare his voice:*

29 *And ſhall come forth, they that have done good unto the reſurrection of life, and they that have done evill unto the reſurrection of damnation.*

30 *I can of mine own ſelfe do nothing; as I heare I judge: and*

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and my Iudgement is just, because I seek not mine owne will, but the will of the Father which hath sent me.

31 *If I bear witnesse of my self, my witnesse is not true.*

32 *There is another that beareth witnesse of me, and I know that the witnesse which he witnesseth of me is true.*

33 *Ye sent unto John and hee bare witnesse unto the truth.*

34 *But I receive not testimony from man: but these things I say that ye might be saved.*

35 *He was a burning and a shining light: and yee were willing for a season to rejoyce in his light.*

36 *But I have a greater witnesse then that of John: for the workes which the Father hath given me to finish, the same workes that I doe, bear witnesse of me that the Father hath sent me.*

37 *And the Father himself which hath sent me, hath borne witnesse of me. Ye have neither heard his voyce at any time, nor seen his shape.*

As for the pointing that wee follow, joyning the clause, *Because hee is the Son of man*, to the words preceding, and not to those that follow, it is plainly cleered and asserted by the very sense and construction of the place it self: And with all it hath this consent and concurrence of antiquity, *Augustinus eam distinctionem sequitur quam ille (Chrysost.) Samosateno tribuit* (they are the words of *Beza*) *ut plane appareat Latinam Ecclesiam semper ita legisse. Consentiunt veteres omnes Graeci codices quos vidimus. Cyrillus quoque non aliter distinguit.* To which I may adde *Nec aliter distinguit Arabs*, for the Arabick pointeth also as we do.

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[*i*] Gr. Ερευνᾶτε] It is to bee diſtinguiſhed from the word it ſelfe whether *Chriſt* ſpeak here, by way of command, and injunction, as requiring them to ſearch the Scripture, or whether he ſpeak hiſtorically, as relating that they did ſearch them: and ſo it lyeth queſtionable whether it is to be tranſlated, *ye ſearch*, or *ſearch ye*. It is very generally received in the latter ſenſe, namely that he ſendeth them to the ſtudy of the Scripture, and biddeth *Search the Scriptures*: and I ſuppoſe a main induction to that ſenſe is the ſignification of the Greek word, which denoteth a narrow or a ſerious ſearching, and ſo the Italian of *Brucioli* doth render it *Guardate diligentemente*: But I rather conſtrue it in the Indicative ſenſe, *ye ſearch the Scriptures*, upon theſe reaſons. 1. Becauſe of what is ſaid in the verſe it ſelfe, *Ye think ye have eternall life in them*: in which words our Saviour intendeth not ſo much to ſhew what they might have in the Scriptures, for then it had been proper to have ſaid, *In them ye may have eternall life*: as he meaneth to touch upon the erroneous conceit of the Jews, who thought they obtained eternal life by the ſtudy of the Law, *ex opere operato*: 2. Becauſe of the context in the verſe following, which lyeth far fairer in this ſenſe, *Yee ſtudy the Scriptures ſcrutinouſly, and they are they that teſtifie of me, and yet ye will not come*

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38 *And ye have not his Word abiding in you: for whom he hath ſent, him ye beleeve not.*

39 [*i*] *Search the Scriptures, for in them yee think ye have eternall life, and they are they which teſtifie of me.*

40 *And yee will not come to mee, that yee might have life.*

41 *I receive not honour from men.*

42 *But I know you, that ye have not the love of God in you.*

43 *I am come in my Fathers name, and yee receive me not: If another ſhall come in his own name him yee will receive.*

44 *How can yee beleeve which receive honour one of another, and ſeek not the honour that cometh from God only?*

45 *Doe not think that I will accuſe you to the Father: there is one that accuſeth you even Moſes, in whom ye truſt.*

46 *For had ye beleeved Moſes, ye would have beleeved me; for he wrote of me.*

47 *But if ye beleeve not his*

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his writings, how ſhall ye beleeve my words?

unto me: then taken thus, Search yee the Scriptures, for they teſtifie of me, And ye will not come to me, &c.

Reaſon of the Order.

FOR the cleering of the Order of this Section (the currency and continuance of the ſtory being the hardeſt here, to make out of any place in all the Goſpells) we muſt ſeriouſly weigh, and if we can give an anſwer to theſe two queſtions.

Queſt. 1. Whereas the next Section before, concludeth with the calling of *Levi*, unto which ſtory the Evangeliſts and the progreſſe of the hiſtory have fairly led us, and whereas all the Evangeliſts that have ſpoken of *Levies* call, have alſo ſpoken of a Feaſt that he made for *Chriſt*, in the very next verſe, as if it had been on the very next day of his calling, if not on the ſame; upon what ground or reaſon can we part his call and his feaſt as we have done, which all the Texts have laid ſo cloſe together, *Matth.* 9. 9, 10. *Mark.* 2. 14, 15. *Luk.* 5. 27, 28, 29.

Anſw. As the Reader may finde the time of *Levies* calling, to be as it is laid in the preceding Section, by the undeniable continuance of the ſtory thither: ſo will he find by one paſſage afterward, that the time of his calling was not the time of his Feaſt, but his Feaſt was a good while after his Call: and that paſſage is this. In *Matth.* 9. 18. it is related that *Jairus* came to *Chriſt* to beg the healing of his daughter, whileſt *Chriſt* was ſpeaking concerning the children of the Bride-chamber, not faſting, and of New wine to bee put into new bottles: which ſpeech as *Luke* doth inform us was made at *Levies* Feaſt, *Luk.* 5. 29, 30, 31, 32, 33, 34. &c. Now the comming of *Jairus* to intreat for his daughter, will be found by any that will ſtudy the progreſſe of the ſtory, a long ſpace after that time, which the

undeniable continuance of the ſtory hath given for *Levies* Call in the Section preceding. And at the ſame diſtance muſt wee lay *Levies* Feaſt.

Queſt. 2. But ſince the ſtory of *Levies* calling and of his feaſting muſt be parted, what reaſon is there, to lay this fifth Chapter of *John*, next to the ſtory of his calling above any other part or ſtory in the Evangeliſts?

Anſw. The cleering of the reaſon of this, and the confirmation of the proper order of this chapter here, will be made out by obſervation of theſe particulars.

1. That the Feaſt that is ſpoken of in the beginning of the Chapter, was the Feaſt of the Paſſeover: which indeed is contradicted by ſome, as *Cyrill* and *Chryſoſtome*, &c. and held to bee the Feaſt of Pentecoſt (it may bee they thought ſo becauſe a Paſſeover was the Feaſt laſt mentioned before chap. 2. 23. and a Paſſeover is ſo ſoon mentioned after, chap. 6. 4.) but may bee confirmed by theſe arguments. 1. Whereas this Evangeliſt *John* of all the reſt, only undertaketh to give account of the time of *Chriſts* publick Miniſtery, reckoning it by Paſſeovers: if the Feaſt ſpoken of in this chapter were not a Paſſeover, the Miniſtery of *Chriſt* will prove to have been but two yeares and an halfe, from his Baptiſm to his death, which the Prophet *Daniel* did foretell, and preceding Types did fore-ſignifie ſhould be three yeares and an halfe, as hath been cleered heretofore. 2. When *Chriſt* was in the field of *Samaria*, it was then but four moneths to Harveſt, as was obſerved on *Joh.* 4. 35. Now their harveſt began at the *Paſſeover*, at which time, they offered the firſt fruits ſheaf at the firſt putting the Sickle into the Corn. It was therefore four months before the Paſſeover, when our Saviour uttereth theſe words, or towards the latter end of our *November*: betwixt which time and the Paſſeover, there was no Feaſt (unleſſe the Feaſt of dedication were after thoſe words ſpoken, which had no great ſolemnity at *Jeruſalem* above what it had in other places, nor was there any command of attending it there: nor indeed could *Chriſt* reach up to it at *Jeruſalem*, after his utterance of thoſe words if it were after, conſidering the time hee ſpent in *Galilee* before.) This Feaſt therefore that the Evangeliſt mentioneth here, being the next that *Chriſt* went unto

to or indeed could goe unto, it muſt of neceſſity be the Feaſt of the Paſſeover: And this may be ſuppoſed the reaſon why the Evangeliſt did not ſyllabically call it the Feaſt of the Paſſeover, though hee meant ſo, becauſe that ſpeech and paſſage in the fourth Chapter, did inforce it to be ſo underſtood, though not expreſſed.

2. Look back to the end of the laſt Section about *Levies* calling: and then forward to what muſt next follow it (ſince his Feaſt did not, as hath been obſerved) and the two Evangeliſts *Marke* and *Luke* will reſolve you, that the next ſtory in their relation that did follow, was the Diſciples plucking the eares of Corn: They have indeed laid *Levies* Feaſt and the Diſciples queſtioning at that time about faſting, between, becauſe they would conclude all *Levies* ſtory together, but it will ſufficiently appeare to him that will but ſtudiouſly ſearch and examine the Order of the ſtory, that his Feaſt was not at his calling, but a good while after: The plucking of the eares of Corn then being the ſtory that in thoſe two holy Penmen is next to follow, we muſt conclude that a Paſſeover muſt come between: For till the Paſſeover the Corn was not ripe, and till they had offered a firſt fruits ſheaf, on the ſecond day after the Paſſeover, it was not lawfull to put the Sickle into the Corn to cut it down, to pluck the eares to eat neither, till the offering of the firſt ſheaf had ſanctified the Corn to their eating, as well at it gave them liberty to fall to harveſt. But a word that *Luke* hath uſed hath put the matter out of all doubt: Hee ſaith the plucking of the ears of Corn was ἐν σαββάτῳ δευτεροπρώτῳ, that is, on the firſt Sabbath after the ſecond day in the Paſſeover week on which ſecond day they offered their firſt ſheaf, and from which ſecond day they counted their weeks and Sabbaths untill Pentecoſt. Beeween *Levies* calling then and the Diſciples plucking of the ears of Corn, a Paſſeover muſt neceſſarily bee underſtood to have paſſed: and this Feaſt that is mentioned in the beginning of this Chapter muſt alſo needs bee that Paſſeover, or elſe you finde not that Paſſeover mentioned at all, and you find not any place in the *ſeries* of the Evangelicall ſtory, where this Feaſt and the ſtory attending it in the fifth of *John* can be ſo fitly and properly laid.

And for the cleerer observation of these things, let us trace the time and the progresse of *Christ* from his being in *Sychar* field at *Jacobs* well, when hee saith it was then four moneths to harvest (or to the Passeover when their harvest began) to this Feast which wee doubt not to assert for that next Passeover. Two dayes hee tarryed in *Samaria*, and then hee goes for *Galilee*, *Joh.*4.43. There he preacheth up and down in their Synagogues and at last cometh to *Nazareth* his own City. *Luk.*4.14, 15, 16. with *Joh.*4.43,44. Being refused and in danger there, hee goeth and dwelleth at *Capernaum*, *Matth.*4.13. calleth foure Disciples, *Luk.*5.1.&c. continueth in *Capernaum* some Sabbaths, *Luk.*4.31. on one casteth out a Devill, healeth *Peters* mothers in law, and divers diseased: Goeth and preacheth abroad in the Synagogues of *Galilee*, *Mark.* 1.23.29.32.39. cureth a Leper in one of those Cities, *Luk.*5.22. returns to *Capernaum*, and recoverth a Palsick man, and calleth *Levi* from the receipt of custome, *Mark.*2. and by this time his four moneths may well be expired, and we must look out for a Passeover, which we find in this Chapter that we have in hand, or we know not where to find any.

Harmony and Explanation.

Vers. 1. *Jesus went up to Jerusalem, &c.*

OUr Saviours constant appearing at the festivalls at *Jerusalem*, did not only shew his obedience to the Law, which injoyned that appearance, but his Communion with the Church of *Israel*, for those appearances were Ordinances and Symboles also of Communion. At such times he had most pregnant opportunities to reveal himself, (as far as his divine wisdome thought it fitting) when all the people of the Country were gathered together, and might be spectators and auditors of what

what was done and ſpoken by him. At the Paſſeover before this mentioned, in this Chapter (which was at this time 12 month) he had done many miracles there, ſo that he could not but be looked upon as a Teacher come from God, as *Nicode.* profeſſeth of him, chap. 2. At this Paſſeover, of which there is mention in the preſent Section, he doth a remarkable miracle in healing a man ſo long diſeaſed, but doing it on the Sabbath day, it became offenſive to them that ſtrained at a Gnat and ſwallowed a Camel, Chap. 7. 21. 23. For this he is convented before the *Sanhedrin* to anſwer for himſelf: and there he doth as cleerly and fully not only confeſſe, but alſo prove himſelf to bee the *Meſſias*, as at any time, or in any paſſage in all the Goſpell beſides: And to to this his ſpeech, hee himſelf doth refer them once and again (when they queſtion him who hee was) as to an acknowledgment ſo plain, that there had needed no more queſtioning, had they not been wilfully blinded. Chap. 8. 25. *They ſaid unto him, Who art thou? And Jeſus ſaith unto them, Even the ſame that I ſaid unto you from the beginning*, chap. 10. 25, 26. *They ſaid to him, If thou bee the Chriſt tell us plainly. Jeſus anſwered, I told you and ye believed not, &c.* He had preached before, *That the Kingdom of Heaven*, or the revealing of the *Meſſias* was at hand, and here in his plea before the Councell, hee confirmeth that doctrine and cleereth it, affirming and proving himſelf, moſt undeniably to be he. How he came off upon this his plain ſpeech, the Evangeliſt hath not particularly mentioned or recorded; (within the compaſs of a week, at the leaſt, hee was walking in the Corn fields, and put to it again to plead about the Sabbath as he doth here:) Whatſoever the *Sanhedrin* ſaid or did to him, upon this his diſcourſe, certainly he left ſuch a proof and evidence of himſelf amongſt them, that hee left them no room to plead ignorance of him, or that they did not know him, but made them, in their croſſeneſs and bitterneſs againſt him, utterly unexcuſable: The Reader obſerving how plainly *Chriſt* ſpeaketh out himſelf at this time, and that before the *Sanhedrin* may have occaſion to uſe this his obſervation upon ſeverall paſſages in the ſtory afterward, and he may make ſome advantage of the uſe of it.

Verſ.

Verſ. 2. *Now there was at Jeruſalem by the Sheep-gate a Pool which is called in the Hebrew tongue Bethesda.*

The ſituation and the healing vertue of this poole, doe as much trouble Expoſitors to find out the place of the one, and the cauſe of the other, as any one verſe doth in all the Goſpell: for ſo little is ſaid of either in the Old Teſtament, or in *Joſephus*, or in the Talmudiſts, that all that have medled with them, have had enough to doe, to make but handſome conjectures concerning them. And the Anabaptiſts (as *Tolet* reports them) have held this ſtory to bee but a fiction, blaſpheming what they could not underſtand, or what they thought did pinch their opinion.

In following the inquiry after theſe two things that lie ſo obſcure, we ſhall not be much ſolicitous to find a ſubſtantive to fit the word Προβατικὴ whether to render it *by the Sheep-gate*, or by the *Sheep-market*, the one no doubt took the name from the other, and they were ſo neer together as to breed no ſcruple in our inquiry. I ſhould rather render it the *Sheep-gate*, and ſo the moſt have done, becauſe there is ſuch a gate mentioned in Scripture, *Nehem.* 3.1.32. & 12.39. and rendred Πυλὴν προβατικὴ by the Septuagint.

1. This Gate lay upon the South-eaſt point of the outmoſt wall of the City, as may bee ſuppoſed upon theſe grounds. 1. *Nehemiah* in numbring the Gates and ſurveying this wall round about the City, beginneth at the *Sheep-gate*, and goes the round till hee comes to the *Sheep-gate* again, *Nehem.* 3. 1. 32. 2. In this his circuit hee goes from the Eaſt along the South wall, and ſo Weſt, North, and to the Eaſt again. If this were a place to ſurvey *Jeruſalem*, this might be ſhewed at large through all the particulars of that Chapter; It will be enough to an obſervant eye, for diſcovery that his march is this way, when hee ſees him, goe up from *the poole of Siloam*, which lay on the Weſt of the City, (as ſhall bee ſhewed by and by) along by the aſcent of the ſtaires of *Sion*, and ſo upward on *Sion* to the ſepulchers of *David*, verſ. 15, 16. and behind the Kings houſe full North,

North, verſ. 24. and at length hee is got to the Eaſt quarter, to the *Water-gate* verſ. 26. to *Ophel*, verſ. 27. and the *Horſe-gate*, verſ. 28. which was on the Eaſt, *Jer.* 31. 40. and about the turning of the South-Eaſt corner he is got to the Sheep-gate again where he began, verſ. 32.

II. This *pool of Bethesda* I cannot but conjecture to bee the ſame with that which by *Joſephus* is called *the pool of Solomon*, in this paſſage of his, *lib. de bell.* 5. *cap.* 13. where he thus deſcribes the ſituation of the outmoſt wall. Πρὸς δύσιν διὰ τοῦ Βηθσὼ καλουμένου χωρίου κατατεῖνον ἐπὶ τὴν Ἐσσηνῶν πύλην καὶ ἔπειτα πρὸς νότον ὑπὲρ τὴν Σιλωάμ ἐπιστρέφον πήγην, ἔνθεν τε πάλιν ἐκκλῖνον πρὸς ἀνατολὴν ἐπὶ τὴν Σολομῶντος κολυμβήθραν, καὶ διῆκον μέχρι χώρου τίνος, ὃν καλοῦσιν Ὀφλᾶς, τῇ πρὸς ἀνατολὴν στοᾷ τοῦ ἱεροῦ συνῆπται. *On the Weſt it goeth along through the valley called Bethſo to the Eſſene gate: and then on the South, turning above the fountain Siloam, from thence it winds about to the Eaſt, to Solomons pool: and going along to a place called Ophel, it reacheth to over againſt the Eaſt cloiſter of the Temple.* In this ſurvey it is eaſie to obſerve that hee comes the way back that *Nehemiah* had gone forward, and below the turning of the South-eaſt corner (whereabout wee place the *Sheep-gate*) hee placeth *Solomons pool*, upon the Eaſt: Let any one but ſeriouſly conſider of the ſituation of the *Sheep-gate* in *Nehemiah*, & of this *pool of Solomon* in *Joſephus*, and he will not find about all *Jeruſalem* a place ſo likely to be *Betheſda* as was this.

III. The waters of this pool were drawn and conveyed in a ſource thither from the fountaine of *Siloam*. For the cleering of this we muſt 1. obſerve, that *Gihon* and *Siloam* were all one: And ſo the *Chaldee Paraphraſt* renders theſe words, in 1 *King.* 1. 33. Bring him down to *Gihon*, and 33. They brought him down to *Gihon*; Bring him downe to *Siloam*, and they brought him down to *Siloam*: and ſo likewiſe *Rabbi Solomon* and *David Kimchi* ſay upon the place, *Gihon is Siloam*. 2. The fountain *Gihon* or *Siloam*, had two courſes or ſtreamings into two ſeverall pools which were called the *upper* and the *neather*, ſee *Eſai.* 7. 3. & 2 *Kings* 18. 17. The neather pool was that which was called the *Pool of Siloam*, *Joh.* 9. 7. *Neh.* 3. 15. which lay on the Weſt of the City, being brought down thither by *Hezekiah*, 2 *Chron.* 32. 20. The upper pool was this pool of *Solomon*, called

the old pool, Eſai. 22. 11. from that its ancients author; the water-courſe to it was ſtopped by *Hezekiah*, that hee might the better and fuller bee furniſhed with water at his own poole of *Siloam*, neer his gardens, *Nehem.* 3. 15. but in afrertimes opened again in times of danger for the advantage of the City, and ſo it continued. And thus did the fountain *Siloam* lying on the South of the City, ſupply two pools with water, the one on the Weſt of *Sion* called *Siloam*, and the other on the Eaſt of *Jeruſalem* called of old *Solomons* from its Author, and now *Bethſda* from its ſoveraign virtue.

IIII. Now when and whereupon this wondrous excellency accrewed to this poole, it is eaſier to alledge what others have ſuppoſed upon it, then to produce any ſubſtantiall propoſall of ones own: yet ſhall I not inſiſt upon opinions given hereupon already, which are very well known, but offer mine own thoughts, in this conjecture. 1. The waters of *Siloam* in the Lords own conſtruction did ſignifie and reſemble *Davids*, and ſo, *Chriſts* Kingdome, *Eſay* 8. 6. And in regard of this ſignification *Levi Gerſhom*, and other of the Jewes doe not obſerve amiſſe, that *David* chooſeth to have *Solomon* anointed at *Siloam* or *Gibon*: in token of the continuance and ſpeading of his Kingdome, as the ſpringing of that Fountain was continuall, and the ſtreams of it did dilate themſelves: And ſince God had put ſuch an honour upon thoſe waters, as to make them an embleme of that Kingdome, the Jewes held them in ſo high a repute, that they applyed thoſe words of the Prophet to thoſe waters, *Eſay* 12. 3. *With joy ſhall yee draw water out of the Wells of Salvation*: and they drew and powred out of thoſe waters at the Feaſts of Tabernacles in their higheſt rejoycing: nay ſtuck not to ſay, משם שאבים רוח הקודש *From thence they drew the Holy Ghoſt, Talm. Jeruſ. in Succah. fol.* 55. 2. It may therefore be a conjecture not altogether groundleſſe: That ſince God had made thoſe waters of ſo high a reſemblance, as to betoken ſo high a Kingdome: and ſince that that reſemblance, (held out by God himſelfe) had brought thoſe waters into ſo high an eſteeme and obſervation with the people: It pleaſed him againſt the coming and appearing of that promiſed King and Kingdome, to honour

and

and indue thoſe waters with ſuch ſoveraigne and healing virtue as the ſtory wee are upon, ſpeaketh of; that as they had hitherto repreſented his Kingdome, ſo their healing virtue, given them againſt his appearing, did repreſent his healing power, as *Mal.* 4. 2. And not only that, but alſo gave occaſion to the people to think that the glory of *Davids* Kingdome was neer at hand, when ſuch unwonted and wondrous excellency did now appear in thoſe waters that did ſignifie it. So when the time of the promiſe to *Iſrael* in *Egypt* drew nigh, God beſtowed a miraculous and ſupernaturall courſe of nature, if we may ſo call it, for the Generation and Birth of their children, *Act.* 7. 17.

V. I ſhall not ſtrive to conclude any under this opinion with mee; I ſhall only conclude with two things which are remarkable, about the waters of *Siloam*, from which Fountain I doe ſuppoſe the waters of *Bethesda* to have their flowing. 1. The firſt is, that as this collection of *Siloam* waters in *Bethesda* was honored with this miraculous virtue of healing of all diſeaſes: ſo that in *Joh.* 9. *Chriſt* honoured the other poole that was filled from *Siloam*, with the miraculous cure of eyes born blind. 2. Secondly, let it be obſerved, how ſtrangely, and one would wonder to what purpoſe, the Holy Ghoſt doth conſtrue the Hebrew word *Siloam*, into a Greek expreſſion, *Joh.* 9. 7. *Goe waſh in the Pool of Siloam, which is by interpretation ſent.* Who ſent? Let the Reader but examine whether he can find any to whom the conſtruction may ſo properly be applyed as to *Chriſt*, ſent of God, whom that Fountain or waters ſignified.

Sect. *Having five Porches.*

Wee obſerved before that theſe *Porches* are to be underſtood for *cloiſter walkes*: five in number according to the *quinque latera*, or five-angle form of the pool and place: for ſo it is more proper to hold, concerning the number rather then to looke after alluſions and allegories about it, which give but little ſatisfaction as to the hiſtoricall matter, whether theſe cloiſters were built before the healing virtue of the water firſt appeared for the conveniency of thoſe that had occaſion to come to the waters, or after the appearing of that miraculous excellency

for the accommodation of them that ſtayed there for healing, it is not much worth the labour to inquire, and there is but little hope to finde it out. It is more generally thought that they were built upon the latter occaſion, and ſo we leave them.

The generall ſilence of the Jewes about the rare and wondrous virtue of this poole is ſomething ſtrange, who in the abundant praiſes and priviledges and particulars of *Jeruſalem*, which they give, yet ſpeak not one ſyllable that I have ever found, towards the ſtory of *Bethſda*, though it might have been a ſtory of ſo remarkeable recognitance: which makes me the rather to beleeve that this healing virtue of it, was, and was taken for a preſage of the neare approach of the *Meſſias*, as we have ſpoken, becauſe they to weaken the truth of his coming have ſubtilly been ſilent in ſuch a matter.

I may not utterly omit to ſay ſomething about the opinions of others concerning the ſoveraign efficacy of theſe waters, the two that are the moſt current, and that carry the faireſt probability and colour with them are theſe,

1 That in this poole the Sacrifices were waſhed, and God would honour the rite of Sacrifice with ſuch a miraculous worke in the place where they were waſhed and fitted for the Altar: which if the thing were true, were not impertinent in the application, but the truth I queſtion. For if they meane that the beaſts that were to be ſacrificed were waſhed here whilſt they were alive, as ſome, and thoſe not a few will have it, it is neither to be proved by the Scripture, nor dreamed of by any Jewes that write upon that ſubject, that any ſacrificed beaſt was to be waſhed till he was ſlaine: But if they mean that the inwards of the ſlaine Sacrifice was waſhed here (as the inwards indeed were the only things except the legs, that were to be waſhed, *Lev.* 1. 9.) it is eaſie to be proved by Scripture that the inwards were waſhed at the Temple and never brought out thence; and the Talmudiſts ſhew us a roome at the Temple for this very purpoſe, called *The waſhing roome*, which wee have ſpoken of in its place, where they had their firſt ſcouring, and marble Tables in the Court, where they had a ſecond.

2 Another.

2 Another opinion is, that God by this wondrous virtue of *Bethesda* waters would antedate, as it were, honour to the waters of *Baptisme* which was now to come in.

But might not the Pharisees as well misconstrue the matter, and say it sealed the honour of their washings, which were of use already and so long before, as well as of Baptisme that was now coming in? I am not ignorant of the conception of *Tremellius* in this matter, in his marginall notes to *Nehem.* 3. but when I consider what kinde of man *Eliashib* was, to whom that opinion refers so much, I can see but little satisfaction in that conjecture: especially considering how dead the appearing of Angels or miracles had been, from the times of *Eliashib*, till neer the appearing of Christ in humane flesh.

Vers. 4. *For an Angel went downe at a certaine season, &c.*

It is but a kinde of labour lost to stand to debate, whether this season were fixed to all the three festivals, or to Passeover time alone, or to Pentecost alone, or to some other determinate time of the yeare, for these opinions are severally asserted; it is most probable the time was uncertaine, and the waiters there could not guesse when the Angel would come, but stood in continuall expectation and attendance for his coming: Whether he appeared in visible shape is also questionable, but though he were not to be seen, which is the more probable, yet did he give so visible and apparent evidence of his being there, by troubling the water, either causing it to boile, or tumble in waves, or some such thing, that the parties present did perceive well enough when he was come. The Lord would use an Angel in this imployment, and the Angel must use the troubling of the water, for the healing effect, not only because it is Gods ordinary way of providence to use the ministration of Angels in such things, nor altogether because the meere troubling of the water did produce such an efficacy, but because the people might the more visibly observe the restoring of sensible ministration of Angels, and of works miraculous, which had been either a very meere stranger, or if at all appearing, exceeding

rare, ever ſince the death of the laſt Prophets or thereabout: And upon this reaſon I cannot but hold that this miraculous virtue was but of a later date; becauſe miracles and Angels had not been ſo conſpicuous among them til neer Chriſts coming.

Verſ. 5. *A certaine man which had an infirmity 38. yeares.*

Our Saviour is pleaſed to chooſe out for his cure, a man and malady of the longeſt languiſhing and of the greateſt unlikelihood of recovery. If we run back theſe eight and thirty years to the firſt begining of his infirmity, we ſhall finde that he was entred into this his diſeaſe ſeven years and an half before Chriſt was borne, for Chriſt was now compleat thirty yeares old and an halfe: and it may be his diſeaſe was as old as was this virtue of *Bethesda* waters. It began upon him immediately after the Temple was finiſhed and completed by *Herod*, as it will appear to him that will calculate and compute the times. Now I ſhould aſſoone date this healing virtue of *Bethesda* from about thoſe times as any times I can thinke upon. For as the providence of God did bring on and uſher in the coming of the *Meſſias* (when it drew neer) by ſeverall diſpenſations and degrees, ſo the bringing of the Temple to the higheſt glory that ever it muſt have (but only that the King of glory came into it,) and the reſtoring of Angelicall and miraculous adminiſtrations were not the leaſt of thoſe diſpenſations.

But be it how it will, whether the mans diſeaſe were as old as the pooles virtue or no, it was ſo old, as doubtleſſe the oldeſt in all the pack, and as to glorifie the power of Chriſt moſt ſingularly in the healing of it.

Verſ. 6. *He ſaith unto him, Wilt thou be made whole?*

Chriſt doth not queſtion this as doubting of his deſire, but to ſtir up his faith and expectation. His lying and waiting there ſo long, did reſolve the queſtion, That he would be made whole;

whole; but the greater queſtion was, Whether he had faith to be healed, as *Acts* 14.7. and that our Saviour puts to triall by this interrogation.

Verſ. 8. *Jeſus ſaith unto him, Riſe, take up thy bed and walke.*

Here is a queſtion alſo not unjuſtly moved; Why would Chriſt injoine him to carry his bed on the Sabbath day? It was contrary to the letter of the law, Jer. 17. 21, 22. *Beare no burden on the Sabbath day, &c.* It was extreamly contrary to their Traditions. *For bringing a thing out and in from one place to another was a worke, and one of the ſpeciall workes forbidden to be done on the Sabbath day.* Maym. in Shab. per. 12. *And he that carrieth any thing on the Sabbath, in his right hand, or left, or in his boſome, or upon his ſhoulder, he is guilty.* Talm. in Sab. per. 10. And it was dangerous to bring him either to whipping or to ſuffer death: The moſt generall anſwer that is given is, that Chriſt would have him hereby to ſhew that he was perfectly and entirely healed, when he that could not ſtirre before, is able now to carry his bed: and ſo by this action, at once he gives a publick teſtimony of the benefit received, and an evident demonſtration of the perfectneſſe of the cure.

But both theſe might have been done abundantly, only by his walking ſound and well, ſeeing that he could not walke nor ſtirre of ſo long before. A man that had been ſo diſeaſed ſo long a ſpace, and had laine at theſe waters ſo great a time, for him now to walke ſtrongly and well, would ſhew the benefit received, and the cure done as well as walking with his bed on his back. There was therefore more in this command of *Chriſt*, then what did barely referre to the publication of the miracle; and that may be apprehended to have beene, partly in reſpect of the man, and partly in reſpect of the day.

In reſpect of the man, it was to trie his faith and obedience, whether upon the command of Chriſt, he durſt and would venture upon ſo hazardous an action, as to carry his bed on the Sabbath day, which might prove death, or ſore beating to him

him: and he relies upon the word of him that commanded, and casts off feare and does it. And to this sense his own words do construe the command when the Jewes question him upon the fact, *He that made me whole* gave me warrant to do it, for he bad me, and said, *Take up thy bed and walke.* He whose power was able for such a cure, his word was warrant for such an action. And as our Saviour stirs up his faith in his question before, *Wilt thou be made whole?* so he tries what it is in this command, *Take up thy bed and carry it home*: for so we must construe that Christ meant by *walking*, from the like expression, *Marke* 2. 9. with *v.* 11.

In respect of the day, it was to shew Christs power over the Sabbath: And as in healing of the palsick man, *Mark* 2. 9. he would not only shew his power over the disease, but also over sin, and so forgave it: So it pleased him in this passage, to shew his power over the Sabbath, to dispense with it, and to dispose of it as he thought good, as he shewed his command over the malady that he cured.

And here is the first apparent signe toward the shaking and alteration of the Sabbath in regard of the day that we meet withall, and indeed a greater we hardly meet with, till the alteration of the day came. To heale diseases and to plucke off ears of corne for necessary repast on the Sabbath day, had their warrant even in the law it selfe, and in all reason: but to enjoine this man to carry his bed on that day, and to beare it home, whereas the bed might very well have laine there till the Sabbath was over; and his home was no one knows how far off; certainly it sheweth that he intended to shew his authority over the Sabbath, and to try the mans faith and obedience in a singular manner. It was easie to foresee how offensive and unpleasing this would be to the Jews, (for it stuck with them a long time after, *Joh.* 7 23.) and how dangerous it might prove to the man himselfe, and yet he purposely puts him upon it, that he might hereby assert his owne divine power and God-head, as it appeareth by his arguing for it, when they cavill at him all along the chapter. Even the same power that could warrant *Abraham* to sacrifice his own son, and *Joshua* to march about *Jericho* on the Sabbath day.

Ver. 14.

Verſ. 14. *Afterward Jeſus findeth him in the Temple, &c.*

The faith and obedience of the man upon Chriſts command (though it were of ſo nice conſequence) do argue to us, that his appearance at the Temple, was to render his thankes for the great benefit he had received. The poore wretch had hardly been at this Temple for eight and thirty yeares together, (the date of *Iſraels* wandring in the Wilderneſſe after Gods decree upon them *Numb.* 14.) and now ſeeing he is miraculouſly inabled to go thither, it is time to go to give praiſes to him who had done ſo great things for him. It was at the Paſſeover that he was recovered, a time when all the people upon the ingagement of the command, were to preſent themſelves before the Lord: but his long abſence and his preſent miraculous inabling to appeare, did double and treble the ingagement upon him.

There Chriſt findeth him, where it was fitteſt he ſhould be found, ownes him againe, and giveth him the wholſome admonition, *Sin no more leſt a worſe thing come unto thee.* Not only implying that all our maladies come for ſinne, but as it ſeemeth concluding that this long and ſore diſeaſedneſſe had ſeiſed upon him, for ſome particular and notorious offence.

Verſ. 15. *The man departed and told the Jewes that it was Jeſus, &c.*

Not with an evill will or intention, to have Chriſt indangered or perſecuted for his work on the Sabbath day, but in zeale to profeſſe and publiſh him to the Jewes, for the wonder wrought ſo powerfully by him: we need no other argument to prove the negative; namely, that he ſought not to endanger Chriſt, then even common ſenſe and reaſon: For, for a man ſo graciouſly recovered from ſo ſad and ſo long a malady, to go about in requitall of this, to forward and ſeeke the deſtruction of him that did recover him, is a thing ſo horrid

and incredible to conceive, that it would ſpeake a Devill rather then a man that did it. It is true indeed that the Jewes to whom he went to tell this, were the *Sanhedrin*, or the men of authority; but that he did it for the honour of Jeſus who had cured him, his obedience to Chriſts command, his pleading the warrant of that command, his reſorting upon his healing to the Temple, his leſſon given him by Chriſt there, and his mentioning only the miracle of healing, and not the command to carry his bed, are arguments ſufficient to evince. So that this healed mans errand to the Jewes is not to accuſe Chriſt, but to preach him, and to incite them to take ſuch notice and reſpect of him, as was fit for one that had done ſo great a miracle.

Verſ. 17. *My Father worketh hitherto, and I worke.*

The ſpeech of Chriſt from hence to the end of the chapter, was made by him (as hath been ſaid) before the *Sanhedrin*, before which he was called to anſwer for what he had done on the Sabbath day: for whereas it is ſaid the *Jewes did perſecute him and ſought to kill him*, it is moſt proper to underſtand it, that they went about it in a Judiciall way, (as they would pretend) even as they did when they put him to death indeed. Now through all the ſpeech he pleads himſelfe to be the *Meſſias*, in as plaine terms and with as ſtrong arguments as could be uttered, and yet that Court that was to judge of true and falſe Prophets, doth neither beleeve him for the true *Meſſias*, becauſe of the wickedneſſe of their own hearts, nor yet puniſh him for a falſe, becauſe of the feare they had of the people, and becauſe his time was not yet come. It is ſomething ſtrange that the Evangeliſt hath not given us intelligence of the iſſue of this ſo plaine and ſo full a plea which Chriſt pleadeth even for his life: but by his ſilence in ſuch a thing, we may well conclude the irreſiſtible power and truth and clearneſſe wherewith he ſpake, which though the Jewes would not comply with, nor entertaine, yet were they not able to deny or contradict it.

For the aſſerting of the act that he had done on the *Sabbath*, he

he averreth his power as he was the *Meſſias*, and alledgeth the Teſtimony of *John*, of his own miracles, of the voice from Heaven, and of the Scriptures to prove he was ſo: And though he do acknowledge that he had received his copy and power of working from the Father, yet doth he account it no robbery to equall himſelfe with him in his mighty workings, and authority, and particularly in thoſe three great affairs in the managing of which are only proper for the hands of God, and thoſe are, raiſing of the dead, judging of the world, and diſpoſing of the Sabbath: He proves this laſt which was the matter that he had in pleading, by his authority and power that he had in the two former: That as God raiſed the dead, ſo he raiſed whom he would, and as God judged men, ſo he alſo judged; nay, the father had committed all judgment to him, and therefore as the Father had authority over the Sabbath, ſo had he alſo authority over it: That is his argument in theſe words that we have in hand, *My Father worketh hitherto, and I worke*: in which he referreth to what is ſpoken concerning God, in relation to the Sabbath, *and reſted on the ſeventh day, and bleſſed that day, and ſanctified it*, yet God by his providentiall actings worketh hitherto, even every Sabbath, *and ſo* ſaith he, *do I alſo worke*; doing good on the Sabbath, and diſpenſing providences for the benefit of men, and for the accompliſhing of his miniſtration: But how does the parallel between Gods works of providence on the Sabbath, and this acting of Chriſt on the Sabbath, hold throughout, or in all the parts of it? As God doth good on the Sabbath, diſpenſing his Ordinances, ſending raines and Sun-ſhine, providing food for all fleſh, &c. ſo Chriſt did good on this Sabbath, healing a diſeaſe, and recovering a man from ſo long an infirmity. Herein the parallel holdeth clearly: but Chriſt went a ſtep further, for he commanded the man to carry his bed, which tended to the viſible violation of the Sabbath, which Gods providentiall actings do not do. It is true indeed that God alſo commanded the Prieſts of the Temple to work on the Sabbath, in killing, flaying, and ſacrificing beaſts, but this was for the greater promotion of his ſervice: and he commanded *Joſhuah* to march about *Jericho* on the Sabbath day, but that

was for the more forwarding of the publick good: but this command to the man to carry his bed, tended neither to the one end, nor to the other, but meerly and mainely to ſhew the power and authority that Chriſt had over the Sabbath: Skan but conſiderately that command and action, and you will find the tendency of it, ſo directly and properly to nothing, as to this very thing: Say it was to ſhew the compleatneſſe of the cure, that might have beene ſufficiently, and indeed as much ſhewed, either by the mans ſound walking without his bed, or by carrying his bed the next day; Was it more for the glorifying of God? Regarding the bare action, one would ſuppoſe, that to have kept the Sabbath and not giving offence to others, might have tended to that end more fairly. There was therefore this chief thing in it, beſides the tryall of the mans faith and obedience, That Chriſt would glorifie his divine power and authority, in ſhewing his command and diſpoſall that he had over the Sabbath.

Therefore whereas his pleading, *My Father worketh hitherto, and I worke*, does anſwer not directly but to one objection that lay againſt him, namely, his healing on the Sabbath, yet doth it ſatisfie the other ſufficiently, which was his command to the man to carry his bed; for he that wrought in other things with the ſame authority that the Father worketh, he alſo hath the ſame authority over the Sabbath that the Father hath; who as he ordained it, ſo can he diſpenſe with it as pleaſeth him.

Now Chriſt in this command cannot be conceived to have intended to vilifie the Sabbath, as it was a day of reſt, or to lay that Ordinance of keeping ſuch a day of reſt unto the Lord, in the dirt; but he was to alter the Sabbath to a new day, and in that equality of working which he had with the Father, he was to ſet a new Sabbath day upon the finiſhing of the worke of Redemption, as the Father had done the old upon the Creation: and therefore as in preface to ſuch a thing, he both giveth ſuch a command, and pleadeth for what he had done, from his divine authority, as beginning to ſhake the day which within two yeares was to be changed to another. The proofe of the divine inſtitution of the day of the Chriſtian Sabbath, may be begun here.

Verſ. 19.

Verſ. 19. *The Son can do nothing of himſelfe but what he ſeeth the Father do.*

1 By *The Son* in this place, and in the diſcourſe following, we are to underſtand, not the ſecond perſon in the Trinity, ſimply and ſolely conſidered in his God-head, which while ſome have done, they have intricated theſe words with endleſs and needleſs ſcruples: but the *Son*, as he ſtood there before them, when he ſpeaketh theſe words, namely, as the *Meſſias*, God and Man; and ſo he himſelfe doth teach us to underſtand it at *v.*27. The Father hath given authority to the Son to execute Judgment *becauſe he is the Son of man.*

2 The terms of *Father* and *Son*, do not only ſpeak that relation of the Father and the Son in the God-head, which doth peculiarly regard the eternall generation of the Son begotten of the Father, and the mutuall and naturall notion of Fatherhood and Sonſhip that is betwixt them by that generation, but it more ſingularly referreth to the ſeverall or diſtinct managings of the Father, as to the affaires of the old Teſtament, and the Son as to thoſe of the new. For though it is moſt true and undeniable, that the Father in the times of the old Teſtament, did work by the Son in his diſpenſations to the Church and World; as by him he made the World, and him he made Lord of all things; yet was his acting by the Son in the times of the new Teſtament, infinitely more apparent and diſcernable, becauſe the Son appeared in humane and viſible ſhape, the *Meſſias* ſent of God, God bleſſed forever: and did great and powerfull things parallel to any done by the Father in the adminiſtration of the old Teſtament. And this conſtruction of the Relative termes *Father* and *Son*, the very ſcope of Chriſts diſcourſe, doth call upon us to make, and the particulars of it as we come to take them up, will help to cleare unto us and confirm: For 1 the matter that Chriſt was pleading now about, which was concerning his preſent demeanour towards the Sabbath, needed not ſo much a diſcourſe to tell the Jewes how far the ſecond perſon in the Trinity ſimply conſidered

as God, could act of himself, or how far he received his activity from the first Person, or how farre the first person shewed his Counsells to the second; as to shew how farre the Lord gave power, and imparted himself unto the *Messias*: and how farre hee in his Kingdome and Administrations did come neer to the Lord in his: For 2. the Jews were not so well acquainted with the distinction of the Persons in the Trinity, the first and the second, as they were with the distinction of the Father or the Lord, that had ruled in the world hitherto, and the *Messias*, that in his time should bee the King and Ruler by the Lords appointment; and it was proper for *Christ* to speake to them so as they might best understand him, and so hee doth according to their own distinction, which indeed was most true and proper. And 3. Observe the whole speech of *Christ* throughout this Chapter, and you find it divided into these two parts, 1. To shew what was the power and acting of the *Messias* to vers. 31. 32. and 2. to prove and evidence that he was he: Not so much to shew what is the power and acting of the second Person in the Trinity simply considered in his Godhead and compared with the first, nor so much to prove that he was the second Person in the Trinity, as to shew and to prove himself to be the *Messias*.

3. When he saith therefore, *The Son can doe nothing of himself*: he meaneth, that the *Messias* cometh not in his own power, though the second person in Trinity be Omnipotent, but hee is sent and hath his Commission from God the Father, as hee doth continually both in this speech and and in other places inculcate, that the Father sent him. As hee is the Sonne of God, he is all powerfull in his nature, and as he is the *Messias* he hath all power put into his hand by the Father, and yet hee saith *Hee can doe nothing of himself*, because hee owns the appointment by which he was sent as *Messias* by the Father. He could doe all things of himself as hee was God, but hee could doe nothing of himself as hee was *Messias*, because he was a servant, and bare that Office upon designment. And therefore the *Arians* were miserably wide and wilfully blind, when they produced these words of the Son himself to infringe the glory of the Son, and to prove him not equall to God the Father; not

distinguishing

diſtinguiſhing, what a Child might have done, betwixt his divine Nature which could doe all things, and his Mediatoriall Office, which could not doe, but what he that ſent him had appointed. In the former they might have owned infinite power, and in the latter infinite obedience: for it was not imperfection in him that hee could doe nothing of himſelf as *Meſſias*, but it was perfection, of obedience and compliance to the will of him that ſent him: and this does not only argue the readineſs of his will, but the impeccableneſſe of his nature, for he could do nothing of himſelf, but his actings were wholely and neceſſarily wrapped up in the Will of God.

4. Now to apply this part of his ſpeech to the occaſion of his preſent plea: Hee had done a great miracle, and he had, as they thought, violated the Sabbath, and hee was eſpecially to ſpeak unto the latter, for thereupon lay his accuſation: and he argueth that hee had not done what he did on the Sabbath of his own minde, but that it was comprehended within his Commiſſion, as *Meſſias*: and as he had in that his Office received authority from the Father to doe wonders, to raiſe the dead, and to judge the world, ſo had hee alſo, to have command and diſpoſall over the Sabbath peculiarly.

5. His words, *But what hee ſeeth the Father doe*, are to be pointed and referred to the ſame ſenſe, and limitation, to which the preceding part of the verſe hath been referred: To underſtand the words properly, and in their firſt apparent ſignification is ſomething difficult: To ſay ſtrictly that *Chriſt* could doe nothing but thoſe individuall and ſingular things which hee had ſeen God the Father actually to doe before him, would be very rugged, and ſuch a ſaying as would not bee proved. For *fecit mundum, tamen non vidit Patrem ante faciente*, it is the objection of ſome of the Fathers: Hee made the world, and yet hee ſaw not the Father make another world before him: Hee took upon him humane nature, yet hee ſaw not the Father do ſo before him, and ſo of other particulars. But his meaning is, according to the thing that he was ſpeaking of, namely that in his adminiſtrations under the Goſpel, he could do nothing, but according as the Father had done under the adminiſtration of the Old Teſtament: not as to every ſingular and particular

lar administration, as if *Christ* in the administration of the New Testament was to doe no particular thing, the like to which the Father had not done before, but it is to bee understood in reference to the generall, of power, authority and disposition, according to which the *Messias* acted in the Gospell, even as the Father had done before: And so the words immediately following doe expound it, *Whatsoever hee doth, the same doth the Son likewise.*

Vers. 20. *For the Father loveth the Son.*

This God proclaimed twice in a voyce from Heaven, *Matt.* 3. 17. & 17. 5. which very words doe teach how to understand the term *Son* all along this discourse, namely for the *Messias*, God and man; *Esa.* 42. 1. *Eph.* 1. 6. whom as *David* represented in other things, so did hee even in his name, which signifieth *Beloved*, and *Solomon* in his name *Jedidiah*, 1 *Sam.* 12. 24. The Father, besides the infinite and eternall love hee beareth to the Sonne, as God the second person in the Trinity, *Prov.* 8. 30. is said to love the son as *Messias* because of his undertaking mans redemption, and promoting judgement, righteousnesse, knowledge, mercy, &c. the glory of the Father, &c. *Esay* 42. 1, 2, 3, 4. *Heb.* 1. 8, 9. *Joh.* 10. 17.

Sect. *And sheweth him all things that himselfe doth.*

By *shewing* is not meant barely discovering or revealing, but imparting and communicating: As *Psal.* 4. 6. *Who will shew us any good:* that is, who will bestow any good on us? *Psal.* 85. 7. *Shew us thy mercy:* 1 *King.* 2. 7. *Shew kindnesse, &c.* that is, grant and vouchsafe it. And such is the meaning of *Christs* words here, that the Father doth grant and communicate to him, as the Administrator of the New Testament, the same power and activity that he himself exercised under the Old. To doe and act in the same divine Authority, and in the same miraculous power, that he himselfe used and acted in, doing whatsoever pleased him.

Sect.

Sect. *And hee will ſhew him greater workes then theſe, &c.*

It was a great work that *Chriſt* had done, in healing a man of ſo long diſeaſedneſſe, and it was a great matter that he had aſſumed, when hee granted ſuch a diſpenſation with the *Sabbath*, and yet hee muſt doe greater things then theſe, before hee had done, namely raiſe the dead; and change the *Sabbath* day. It is ſaid in verſe 16. *The Jews did perſecute Jeſus becauſe hee had done theſe things on the Sabbath day: Theſe things*, that is, healed the man, and commanded him to bear his bed: In anſwer to thoſe two particulars, our Saviour ſpeaketh in this expreſſion *greater workes then theſe*: and in the two next verſes hee ſheweth what greater workes thoſe are, namely raiſing the dead and power of all Judgement. If any will take the clauſe, in compariſon with the workes that the Father had done in the Old Teſtament, as that hee would vouchſafe the Son to doe the like, nay greater then theſe, there may be an innocent conſtruction made of it, for we read of greater miracles done by *Chriſt* then done before, but in that he inſtanceth in the two particulars, verſ. 21.22. it argueth that he ſpeaketh not of doing greater works then the Father had done, (for the Father had done thoſe two works that he inſtanceth in) but of doing greater works then thoſe that hee had done already, for which hee was now upon his anſwer: Hee had healed a long continued diſeaſe, but as the Father raiſed the dead, ſo would hee raiſe dead as hee thought good, and hee had only granted a diſpenſation for a particular action on the Sabbath, but the Father had committed all Judgment about the affaires of men into his hand, and hee might alter the Sabbath if hee pleaſed, and hee would doe it. Now whereas hee referreth theſe his great workes to no higher end in this his ſpeech, but only this, *That ye may marvail*, hee propoſeth not this as their ultimate end, for that end you have in verſ. 23. but he propoſeth this only as a fruit of thoſe works that hee ſhould worke, that they ſhould bee to the aſtoniſhment and conviction of theſe that now accuſe him, though not to

their intertaining of him and beleeving, Parallel to that *Act.*13.41.

Verſ. 21. *For as the Father raiſeth up the dead, &c.*

This relateth to what is ſpoken of God in the Old Teſtament, *Deut.*32.39. and to what hee did in the Old Teſtament, by the Miniſtery of his Prophets. Hee proclaimes himſelfe God alone, in the place cited, *becauſe hee killeth and maketh alive*, and hee raiſed ſome dead by the means of *Elias* and *Eliſha*, &c. Now (ſaith *Chriſt*) as the Father or God whom ye acknowledg this great Agent in the Old Teſtament ſhewed this power, and ſo thereby ſhewed himſelf to be God alone: even ſo the *Meſſias* in the New Teſtament is inveſted with the very ſame power to raiſe and quicken whom hee will, that all men ſhould honour the *Meſſias* the Adminiſtrator of the New Teſtament, as they honour the Father the Adminiſtrator of the Old: For to this tenour (that I may ſay it again) doth hee ſpeak all along this Chapter, paralleling the Father and the Son, not in regard of their equall Deity and divine power as God, but in regard of their diſpenſations to the ſonnes of men under the two Teſtaments. As how is it poſſible to underſtand this paſſage in hand, *As the Father raiſeth the dead*, under any other notion, then as is mentioned, when verſ. 17,18,19. doe cleerly aſcribe the generall Reſurrection to the Son?

Verſ. 22. *For the Father judgeth no man, but hath committed all judgement to the Son.*

This is but the ſame in ſenſe and ſubſtance with thoſe many places of Scripture, where the Lord ſetteth up *Chriſt* as King and Lord of all things: as *Pſal.*2.7,8.&c. *Pſal.*89.27. *Eſay* 9.6,7. *Heb.*1.2.6. &c. *Dan.*7.13,14. *Eſay* 42.1,2.&c. *Jer.*30.9. *Mat.*28.18. *Rev.*16.19.&c.

It pleaſed the infinite wiſdome of God to uſe this moſt divine and myſterious diſpenſation, that the Son of God ſhould become the Son of man, and this God-man, the Lord *Chriſt* ſhould

ſhould be ſet up the head of all Principality and power, *Col.* 2. 9. and King and Ruler and Judge of all things. And this diſpenſation the Scripture aſcribeth to divers reaſons.

1. To *Chriſts* naturall and eſſentiall intereſt, as I may expreſs it, for he was the only begotten of the Father, and ſo neceſſarily the heir of all things, *Heb.* 1. 2.

2. To Gods love of the Son, becauſe hee laid down his life for mans redemption, *Joh.* 10. 17. *Philip.* 2. 8, 9. *Hee became obedient to the death, &c. Wherefore God hath alſo highly exalted him.*

3. To Gods willingneſſe and contrivall that man ſhould have the utmoſt means of the knowledge and for the honouring of God that was poſſible, namely by revealing his Son in humane fleſh, yet in the higheſt evidence of Divine power, *Matth.* 21. 37. *Heb.* 1. 1. When men for all the means that hee had uſed for the bringing of them to the knowledge of himſelf, yet would not know God, nor worſhip him as God, but doted after Gods that were viſible, the Lord ſends his own Son in viſible ſhape, and in viſible demonſtration of his Divinity in that hee raiſed himſelf from the dead, *Rom.* 1. 4. and ſetteth him up as Lord of all things, to bee worſhipped as God bleſſed for ever, and in and through him the Father to bee worſhipped who ſent him.

4. The Scripture holdeth out *Chriſt* as *the arme of the Lord*, *Eſay* 53. 1. & 40. 10. the Combatant and Champion againſt *Satan* and all the Lords enemies, *Gen.* 3. 15. *Revel.* 19. 11. &c. And the Lord hath ſet him up to raign till all theſe enemies be put under his feet, 1 *Cor.* 15. 24, 25.

5. God hath given him authority to execute judgement, *Becauſe hee is the Son of man*, *Joh.* 5. 27. which wee ſhall ſpeak to when we come to that verſe.

Verſ. 23. *That all men ſhould honour the Son, even as they honour the Father.*

The great deſign of the bleſſed Trinity was, to reveal it ſelf the eternall Godhead to be worſhipped Trinity in Unity and Unity in Trinity: In the times of the Old Teſtament the Fa-

ther was worshipped and acknowledged, dispensing indeed his administrations by the Son, the Angel of the Covenant and the Arm of the Lord, but himself more especially owned, as the Fountain and Originall of all Divine dispensations, as *Psal.*2.6.&c. *Exod.*23.20,21. *Prov.*8.22. *Esai.*42.1.&c. Under the New Testament the Son was visibly exalted, and set up as the Lord to whom every knee should bow, and every tongue confesse, in that he gave the Gospell as the Father had done the Law, subdued Satan, triumphed over death, ascended visibly by his own power into heaven, and did as visibly powre out and send down the Holy Ghost which he had promised: That as all men had honoured the Father under the Old Testament, so all men should equally honour the Son under the New. The *Arian* is denying the Godhead of *Christ*, and his coequality with the Father, is not only injurious to his person, but also contradicteth the highest and greatest design of heaven, for Christs exalting: And the *Jews*, *Turks*, and whosoever take upon them to honour God, and acknowledge not *Christ*, their undertaking is but in vain, since they honour not the Son whom hee hath set up and exalted over all.

Vers. 24. *Hee that heareth my word and beleeveth on him that sent me.*

These words and those in the verses following, have their rise from verse 21. and lie in connexion with the sense of those words, and are in explanation of them. There he had said, that As the Father raiseth the dead, so *the Son quickeneth whom he will*, and in these verses hee speaketh to that point, and in this verse he sheweth how he quickneth spiritually, and in the following how he quickneth bodily, and both his assertions he setteth on with this asseveration, Ἀμὴν Ἀμὴν λέγω ὑμῖν.

The matter of this verse seemeth to bee taken from those words in *Esay* 55. 3. Incline your ear and come unto me: *Hear and your soul shall live*: Upon which last words *Aben Ezra* giveth this glosse, *It meaneth that the soul abideth though the body dye. or it meaneth that the Messias shall revive those that turn to the Law of God.* And so likewise doe other Jews confesse there, that those words,

words, and the context before, doe speak of the teaching of the *Messias*.

Our Saviour in the verses before had pleaded his equall acting as he was *Messias*, with God the Father as he shewed himself in the administration of the Old Testament: that as the Father raised the dead by Prophets then, so he quickened whom hee pleased: and as the Father had then judged, so now hee had committed all judgment unto him: and here hee cometh on with a third parallel, and that is, that as the Father had given the Law, or the Word of the Old Testament, so he should give the Gospel the Word of the New: And as it was life to hearken to the Word of the Father, *Deut* 30. 15. 20. so he that hareth his Word hath life everlasting, &c. He was the Word of the Father, that came out of his bosome to reveal him, *Joh.* 1. 18. Hee was the great Teacher promised and expected, *Deut.* 18. 15. *Acts* 3. 23. and sealed and proclaimed, *Matth.* 17. 5. 1 *Pet.* 1. 17. Hee was to be the destroyer of the workes of *Satan*, the hearkening to whose word had been mans confusion, and therefore it would not only be their piety to hearken to him who revealed the Father: nor would it be only suitable to their expectation, who looked for the great Teacher and were resolved to bee taught by him, but it would bee eternall life, and everlasting healing to the Soule, against those wounds that hearkning to the words of the Tempter had made in it.

Now in that he saith, *And beleeveth on him that sent me*, 1. He doth most properly center the ultimate fixing and resting of beleef in God the Father: For as from him, as from the fountaine, doe flow all those things that are the objects of Faith in its living and moving, namely free Grace, the gift of *Christ*, the way of redemption, the gracious promises, &c. So unto him as to that Fountain doth Faith betake its selfe in its finall repose and resting, namely to *God in Christ*, as 2 *Cor.* 5. 19. and he doth hereby more cleerly open that mystery of God in *Christ*, then if hee had spoken only of beleeving himself, or only of beleeving the Father. 2. There are some that conceive that hee speaketh of beleeving him that sent him, rather then of beleeving him himselfe, that by this humble reference of all to God,

hee might make his ſpeech more acceptable to the hearers. 3. Compare this paſſage with *Exod.* 20.19. and *Deut.* 18. 16, 17, 18.

His expreſſion of *paſſing from death to life*, ſeemeth to referr either to the doom upon *Adams* not hearkening to the voice of God, *thou ſhalt die the death*: or to the condition under which every man is left by the Law, namely under a curſe: from which, hearkening to the voice of the Goſpel is deliverance. Or it may bee it is ſpoken in ſome parallel to the caſe of the man healed, for hee by hearkning to the Word of *Chriſt* received health of body, ſo whoſoever heareth his Word obtaines life of the Soul: And thus doth *Chriſt* ſtill make good the word that hee had ſpoken to the man for a diſpenſation with the Sabbath: and argueth that he might doe ſuch a thing, becauſe hee was to give the Law and Word of the New Teſtament, as the Father had done of the Old: and ſheweth that though violation of the Sabbath deſerved and had been puniſhed with death, yet obedience to his Word and Command, was a diſcharge and a paſſing from death to life.

Verſ. 25. *The houre is coming, and now is, when the dead ſhall hear the voyce of the Sonne of God, &c.*

1. Theſe words are moſt generally underſtood, as aiming at thoſe dead that *Chriſt* raiſed by his voyce or word to life again, as ſaying to *Jairus* daughter, *Talitha Kumi*, to the widows ſonne of *Naim*, *Young man Ariſe*, and to *Lazarus*, *Lazarus come forth*: And being taken in ſuch a relation, the connexion of them to the words going immediately before lyeth thus. *Chriſt* had ſpoken there of his ſpirituall reviving, whoſoever ſhould beleeve his Word, and here he either produceth a proof and evidence, of what he had there ſpoken, or elſe alledgeth it as another wonder & virtue of his power, that by his voyce he would raiſe thoſe that were bodily deceaſed. And hee aſcribeth this reviving to the hearing of his voyce, partly becauſe hee had aſcribed the ſpirituall reviving to the hearing of his Word, and partly to diſtinguiſh his raiſing of thoſe dead from the raiſing of

of those that were revived under the Old Testament: for they were not raised by a word, but by other applications, 1 *King.* 17.21. & 2 *King.* 4.34. & 13.21.

2. It was the opinion of the Jews, that there should be a resurrection in the dayes of *Messias*. The *Chaldee Paraphrast* glosseth *Hos.* 6. 2. thus, *He will revive us in the dayes of consolation, Luk.* 2.25. *which are to come in the day of the Resurrection of the dead.* And *Hos.* 14.8 thus, *They shall be gathered out of their captivity, they shall sit under the shadow of their Messias, and the dead shall revive, and good shall bee multiplyed on the Earth.* And *Esai.* 49.9. *I give thee for a Covenant to the people, to raise the righteous that lye in the dust.* And *Kimchi* on *Esay* 26.19. *The Holy blessed God will raise the dead at the time of deliverance.* And in *Jer.* 23. 20. *In that bee saith,* Yee *shall consider it, and not,* They *shall consider it, it intimateth the Resurrection of the dead in the dayes of the Messias.* And on *Ezek.* 37. *It may bee God shewed Ezekiel the vision of the dead bones reviving, to signifie to him, that hee would raise the dead of Israel at the time of deliverance, that they also might see the deliverance. Ab. Ezr. in Dan.* 12.2. *The righteous that dyed in the captivity shall revive when the Redeemer cometh, &c.* And this was so far the opinion of the Nation that they understood the term *The World to come* of the state of glory, and yet of the dayes of *Messias*, as shall bee shewed when we meet with that phrase: Now there was a Resurrection in the dayes of the *Messias* accordingly, not only of those three that have been named, but also of divers Saints whose graves were opened & bodies arose, *Mat.* 27.52. And if the words that wee have in hand be applyed to the raising of dead in a bodily sense, they may most properly be pointed to that Resurrection, which was so parallel to the expectation of the Jews; and *Christ* ascribing such a matter to himself, doth prove himself to bee the *Messias*, even they and their own opinion being Judges.

3. But *the raising of the dead*, is taken in Scripture also in a borrowed sense, namely for the reviving and quickening of those that were dead in trespasses and sinnes, &c. as *Ephes.* 2.1. And that sense doth seeme more agreeable to this place, because our Saviour in the verse before doth apparently speak of such spirituall reviving. The calling in of the Gentiles to the Gospell,

Gospell, is called a Resurrection in divers places of the Scripture: as *Esay* 26.19. *Thy dead men shall live; together with my Body they shall rise: awake and sing yee that dwell in the dust: for thy dew is as the dew of herbes, and the Earth shall cast out her dead:* What dead these are that were to rise with *Christs* body from the dead, is not so much intimated in that passage of the Evangelist, *The bodies of divers Saints arose, Matth.*27.52. as in that saying of our Saviour, *There shall no sign be given them but the sign of Jonah the Prophet:* By which he doth not only signifie his own death and Resurrection, but hee doth also gall the Jewes with an intimation of the calling of the Gentiles upon his Resurrection, as the *Ninivites* were called upon *Jonahs* Resurrection out of the grave of the Whales belly. And that *dew* of his that should inliven men as the dew doth herbs, is the dew of the Doctrine of the Gospell, as *Deut.*32.2. And so likewise *Hos.*6.2. speaketh to the very same tenor, of *Christs* raising the dead in a spirituall sense, upon his own Resurrection which was on the third day: And so is the Resurrection in *Eze.*37. plainly expounded in that very chapter, to be in a spirituall sense, and so the Apostle construes it, *Rom.*11.15. And the calling of the Gentiles is styled the *first Resurrection*, *Re.*20.5.&c.

That *Christ* meaneth *the dead*, and the *raising of the dead* in this sense in this place, might be argued upon these observations. 1. Because throughout his speech hitherto and some steps further the scope of his discourse is namely, to prove his all powerfull rule and dispose all of the affairs under the Gospel, equall to what the Father had under the Law, of which the calling of the Gentiles was one of the most eminent and remarkable. 2. Because, as was said before, his very last words preceding, were of *passing from death to life* in a spirituall sense, which argues that hee intends the same sense here. 3. In that hee ascribeth reviving to his *Voyce* here, as he did there to his *Word*. 4. Because hee distinguisheth upon hearing his voyce, *The dead shall hear it, and as many as hear it shall live:* which is applicable a great deal more fairly to the bare, and to the effectuall hearing of the Gospel; then to dead in corporall sense. And 5. lastly, because there are so great things spoken of the calling of the Gentiles in the Scripture, and of *Christs* work about that matter, and their Heathenish condition so expresly called *death*, and

their

their imbracing the Gospell a *resurrection*, that when Christ is speaking of his actings in the new Testament, and useth such words as these before us, we may not unproperly apply them in that sense: It would have prevented many controversies, and not a few errors, if the Phrases *the last daies*, and *the day of the Lord*, and *the end*, and *new Heavens*, and *new earth*, and *the dead raised*, &c. had been cautelously understood, and as the Scripture means them in severall places: But as for the *raising of the dead* in the verse in hand, it needeth not very much curiosity to fix it to either of those as a determinate sense, since taken either way that hath been mentioned, it carries a faire construction most agreeable to the truth, and not very disagreeable to the scope and context.

Vers. 26. *For as the Father hath life in himselfe, so hath he given to the Son to have life in himselfe.*

It is needlesse to dispute here how far the second person in the Trinity may be said to have or not to have his being of himselfe: for the words do not consider him simply as the second person, but as the *Messias* God and Man, as is the tenour of speech all along: And in this acceptation we may give the words this construction.

1 That they are a Paraphrase upon the name *Jehovah*, which betokeneth Gods eternall being in himselfe, and his giving of being to the Creature: and that they meane, that as the Father is *Jehovah*, so also hath he given to the Son the *Messias*, that name above all names, as *Philip.* 2. 9. to be owned and worshiped for *Jehovah*, having life in himselfe, as being the eternall and living God, and having the disposall of life in his power as being the God of all living.

2 That as the Father is the eternall and immortall God, so also is the *Messias*; and though he stand there before the *Sanhedrin* in humane appearance, yet should he never see corruption, as *Psal.* 16. 10. but declare himselfe mightily to be the Son of God, and to have life in himselfe, by his raising himselfe from the dead, *Rom.* 1. 4. Being the first and last, He that liveth though

he died, and is alive for evermore, Amen, and hath the Keyes of Hell and death at his disposall, *Rev.*1.17,18.

3 As the words before may be applyed to Christs raising from the dead those that were either bodily or spiritually deceased; so these are a reason and proofe of that assertion, because as the Father hath the absolute disposall of life in his owne power, so hath he given to the *Messias* the same disposall.

Vers. 27. *And hath given him authority to execute Judgment also, because he is the Sonne of Man.*

By this passage it is apparent in what sense our Saviour useth the term *The Son*, and *The Son of God*, all along this discourse; namely, for the Son of God as he was also the *Son of Man* or the *Messias*.

There hath been some scruple made (as was mentioned before) upon the reason given of Christs authority of Judging, namely, *because he was the Son of man*, which will be removed, by rightly stating the sense of *the Son of man*, which we may take up in these three particulars.

1 The Phrase *the Son of man*, may be taken to signifie simply *A Man*, and then the words are to be understood in this sense, He hath given him authority of judging, *because he is a man*; and then is the reason current and apparent under this construction: 1 Because the Son of God humbled himselfe and became man for the redemption of man, therefore the Lord hath given him authority to be judge of man, as *Philip.* 2. 8,9. And 2 He hath given the *Messias* authority of judging, *because he is man*, that man might be judged by one in his own nature, as *Act.* 17.31. *He hath appointed a day in which he will judge the World in righteousnesse, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.*

2 The title, *The Son of Man*, which our Saviour so oft applyeth to himselfe in the Gospell, doth not speake him barely *A Man*, but it owns him as that singular and peculiar seed of the woman,

woman, or *Son of man* that was promiſed to *Adam* to be a repairer of ruined mankind, and the deſtroyer of the works of Satan, (as the term hath been cleared before.) And in this conſtruction, the reaſon of Chriſts authority of judging *becauſe he was the Son of man*, is yet cleared further: namely, becauſe he was the Son of that promiſe, the Heire of the world, and Redeemer of mankinde, and Deſtroyer of Devils; therefore the Lord did give authority to him to be Lord of the World, and Judge of Men and Devils, to deſtroy the Serpent and his ſeed that were his enemies, and to perfect and ſave the holy ſeed that ſhould beleeve in him and obey him; and to do and order all things here in this world, that were in tendency either to the one or the other end.

3. The *Meſſias* is thus characterred, in *Dan.*7.13,14. *Behold one like the Son of man came with the clouds of Heaven, and came to the antient of dayes, and they brought him neere before him. And there was given him dominion, and glory, and a kingdome that all people, nations, and languages, ſhould ſerve him.*

Upon which words *R. Saadias* gloſſeth thus, *This is Meſſias our righteouſneſſe. But is it not written concerning the Meſſias lowly, and riding upon an Aſſe? Becauſe he ſhall come in humility and not in pomp riding upon Horſes. And with The Clouds of Heavens, meaneth the Angels the Hoſt of Heaven: this is the abundance of greatneſſe which the Creator ſhall give unto the Meſſias, &c.* Our Saviour in the words that we are upon, ſeemeth to point at thoſe words of *Daniel*: and whereas it was confeſſed by the Nation, that the *Son of man* there ſpoken of, to whom all Dominion was given, was the *Meſſias*, he doth here plainly averre that it was himſelfe; and that all Authority and Judicature was given him becauſe he was the Son of man.

Obſerve how purpoſely he changeth expreſſions: In *v.* 25. He ſpeaketh of raiſing the dead by the voice of *the Son of God*, and here, of executing judgment, becauſe he is *the Son of man*; not only that he might aſſert the two natures in the *Meſſias*: but alſo that he might diſtinguiſh the double power that was in himſelfe, naturall as he was God, and diſpenſed as he was, and becauſe he was *the Son of man.*

Verſ. 28. *Marvail not at this, &c.*

At what? *Cyrill* thinkes, At the healing of the diſeaſed perſon; and he reduceth the words to this ſenſe, Thinke not the curing of this diſeaſe ſo great a matter, for I can, and once muſt raiſe even all the dead, and judge all the world. But for ought we finde they were as much filled with indignation at that cure, as with wonder. Therefore it ſeemeth more likely that their marvailing muſt rather refer to the words of Chriſt that he had now ſpoken, then to the worke that he had done. For comparing his perſon that they ſaw ſtanding before them, with the power and acting that they heard him ſpeake of, it is no wonder if they wondred at his words, and it is probable they did little beleeve his power, See verſes 38, 40, 41, 42.

But how doth he ſatisfie their wondring and unbeleefe any whit by the words which follow? Had they beleeved theſe things that he had ſpoken hitherto, then might it have been proper to have added this about raiſing all the dead: but when they beleeved not the former, to what purpoſe was it to bring in this for confirmation, when they would beleeve neither this nor that?

Anſw. 1 Chriſt was to ſpeake in his authority, and the guilt of their unbeleefe was to reſt upon themſelves.

2 They could not deny him for a Prophet becauſe of his miracles, *Joh.* 3. 2. and he would wind them up to beleeve that he was the great Prophet.

3 It was a proper proofe of his power and authority to judge all men, to aſſert that he had power to raiſe all men from the dead, and to bring them to judgment. And thoſe that did beleeve his former words, would beleeve theſe and ſee the arguing pregnant: but thoſe that would beleeve neither, are left highly unexcuſable, having heard Chriſt ſo fully and plainly aſſerting himſelfe to be the *Meſſias*, as in all the Goſpell he doth it not plainer.

4 Here we may adde one thing more about the tearm *the Son of man*, for the clearing of that clauſe before, He hath given him authority

authority of Judging *becauſe he is the Son of man.*

It is obſervable that as the Jewes do moſt conſtantly call Chriſt *the Son of David*, both in the Scripture, as *Mat.* 21. 9. & 22. 42. *Luke* 18 38. and infinitely in their writings, ſo doth Chriſt moſt conſtantly call himſelfe *the Son of Man*; and that title is only uſed by himſelfe and in his owne ſpeeches: The reaſon of this his different ſtyling himſelf from their common title of the *Meſſias*, may be conceived to be, partly becauſe whereas they under the tearme *the Son of David*, did conceit the *Meſſias* for an earthly King, as *David* was, he in his tearme *the Son of man*, would contrary them in that opinion: and partly becauſe by that title he would ſhew what relation his office ſhould have towards all men, even towards the Gentiles as wel as the Jewes, whereas they expected the *Son of David*, a King of the Jewes only, or at the leaſt, eſpecially: For it is true he was indeed the Son of *David*, promiſed to *David*, and ſo the Jewes had firſt intereſt in him; but withall he was בן אדם *The Son of man*, promiſed to *Adam*, and ſo whole mankinde had intereſt in him: And his arguing in *v.* 27. may be underſtood not only in reference to his authority of judging, but alſo in regard of the generality of that authority; that as in *v.* 25. he was to raiſe even the Gentiles from their dead condition to the life of the Goſpell, ſo in *v.* 27. he had authority and dominion given him throughout all the World even among the Gentiles, and that becauſe he was the *Son of man*, or the ſeed promiſed to *Adam*, in whoſe loines the Gentiles were as well as the Jewes when that promiſe was made, and whoſe Mediatorſhip concerned them as well as the other. And if theſe words be taken up in ſuch an interpretation, this confirmation of them by aſſerting his power to raiſe all the dead, cometh on thus: Marvail not at theſe tranſactions that I ſpeake of with the Gentiles, as to raiſe them by the Goſpell, and to execute Judgment even through all Nations, for I am to raiſe the dead of all Nations at the generall Judgment, and that by the Teſtimony of the Scripture it ſelfe, *Dan.* 12. 2.

For the houre is coming in which all that are in the graves ſhall heare his voice &c.

Theſe words do ſo directly ſpeak the ſenſe of that place cited in *Daniel*, though they differ ſomething in expreſſions, that it is little to be doubted that they were ſpoken from thence.

An Angel to *Daniel* is there relating the grievous times that *Iſrael* ſhould undergoe under the perſecution of *Antiochus*, and becauſe at that time the curſed doctrine of the Sadduces, which denyed the world to come (a deſperate doctrine in times of perſecution) ſhould be at a great height and entertainment, therefore with the prophetick ſtory of thoſe times, he doth joine the doctrine of the reſurrection, and of everlaſting reward, for the ſtaying of the hearts of thoſe that ſhould live and ſuffer under thoſe bitter daies, and to arm them againſt fear of death and ſuffering for the truth.

It might be obſerved how Chriſt in this ſpeech which he maketh before the *Sanhedrin*, which conſiſted of *Phariſees* and *Sadduces*, doth meet with both their Hereticall principles, with a cutting doctrine: Againſt the Phariſees doting upon Traditions, he holdeth out his own word, as the great oracle of truth to be beleeved, *v.*24. and againſt the Sadduces deniall of the reſurrection, he holdeth out the doctrine of that in this verſe, and his own power to be the Author and effector of it, But this I do but note by the way.

Theſe words might alſo be applyed to a ſpirituall reſurrection as were the former, (and ſo *coming out of graves* meaneth, *Ezek.*37.12.) the words of the verſe following being only tranſlated and gloſſed thus, *And they ſhall come forth, they that do good* after they heare his voice in the Goſpell, *to the reſurrection of life*: *And they that do evill* after they heare the Goſpell, *unto the reſurrection of damnation*: But they are more generally underſtood of the generall reſurrection, and ſo will we take them; And that the rather becauſe this ſenſe is ſo exceeding ſutable to the method that Chriſt uſeth in this ſpeech. The maine ſcope of his oration is to juſtifie himſelfe to be the *Meſſias*, and from that very

very notion, to juſtifie the thing that he had done about the Sabbath. His Speech he divideth into theſe two heads.

1 To ſhew what his worke and authority was as he was the *Meſſias*. And

2 To ſhew what teſtimony there was of his ſo being.

The former which he proſecuteth hither, he handleth in theſe ſeverall particulars; His power of miracles to the higheſt demonſtration of divine power, equall with the Father, *v.* 19,20,21. His abſolute authority of ordering all things, *v.*22. His divine worſhip under the new Teſtament, as the Fathers under the old, *v.*23. His being the Teacher of his Church and preacher of the Goſpel, *v.*24. His calling of the Gentiles, *v.*25. His raiſing of himſelfe from the dead, and having the diſpoſall of life and death in his owne hand, *v.* 26. His univerſall dominion over all, *v.*27. His being the powerfull raiſer and Judge of all at the generall reſurrection, *v.*28,29, &c.

All that are in the graves,] In *Daniel* it is, *Many of thoſe that ſleep in the duſt, &c.* that is, *The many*, meaning *All:* Not that all the dead are in graves, for ſome were drowned, ſome burnt, &c. but becauſe the grave is the moſt common receptacle of the dead; and becauſe the Jewes did ordinarily render the word *Sheol*, which betokeneth the place and ſtate of the dead generally, by the *grave*, as ſee *Targ. Jonath.* in *Gen.*37.35. & 44.29. &c. & *Buxtorf. in voce* שאול *ſignificat* (*Sheol*) *in genere locum corporum humanorum poſt mortem, unde communiter pro Sepulchro, &c.*

Shall heare his voice:] We might here intricate our ſelves in a diſpute, whether there ſhall be an audible voice of Chriſt at the generall reſurrection, or whether the hearing of his voice do meane the feeling of his power only, (as ſome do underſtand it) to the expence of that time, which might be better improved in preparing againſt that time come. Theſe Scriptures ſpeak about that matter: 1 Cor.15.52. *The Trumpet ſhall ſound, and the dead ſhall be raiſed.* 1 Theſſ. 4. 16. *The Lord himſelfe ſhall deſcend from Heaven with a ſhout, with the voice of the Archangel and with the Trump of God.* 2 Pet.3.10. *The day of the Lord will come as a Theefe in the night, in the which the Heavens ſhall paſſe away with a great*

great noiſe, &c. But as for that text which is commonly produced to the ſame purpoſe, Mark 24.31. *He ſhall ſend his Angels with a great ſound of a Trumpet, and they ſhall gather together his elect from the foure windes, &c.* It plainly ſpeaketh onely of Chriſts ſending his miniſters with the Trumpet of the Goſpel to fetch in people to the faith; for *ver.* 34. ſaith that this and the other things ſpoken with it in the verſes before, muſt be accompliſhed before that generation that was then alive ſhould paſſe.

It is not to be doubted but the coming of Chriſt to Judgment, will be in the dreadfulleſt ſtate and terrour that heart can conceive, (and the terror of that day of accounting for all actions, may well be gueſſed by the terrour of the day of giving the rule of all actions, *Exod.* 19, & 20.) and that the Lord ſhall then utter his voice, his mighty voice; it is not to be doubted neither, but this in thunders and dreadful and majeſtick noiſes, (for ſuch are called the *voice of God*) rather then in any artieulate ſound of words: The *Talmud* in *Sanhedrin fol.* 97. cited before, ſpeaking of *Voices and Thunders* that ſhould be a little before the coming of the *Meſſias*, the Gloſſe there ſaith, *Theſe are the voices of the Son of David.*

I ſhall leave it to the Readers owne thoughts to make the moſt feeling and dread commentary upon theſe words that he can, towards the awing of his heart to a preparedneſſe againſt that dreadfull time when it ſhall come.

Verſ. 30. *As I hear, I judge: and my judgment is juſt, becauſe I ſeek not mine owne will, but the will of the Father which ſent me.*

Our Saviour ſeemeth in theſe words to allude to two cuſtomes and traditions of the Jewes, and to plead with them from their owne principles.

1 The Talmudick tract *Sanhedrin*, ſpeaking concerning mens inquiring of the Judicatories in matters of difficulty, hath this Tradition: *They aske firſt of the Sanhedrin in their owne City* אם שמעו אמרו *If they had heard it, they reſolve them. If not, they go to a Sanhedrin near their City* אם שמעו אמרו *If they had*

had heard it they reſolve them: If not, they go to that in the gate of the Mountaine of the Houſe אם שמע אמרו *If they had heard it they reſolve them, &c.* Perek. 11. where by the words, *if they had heard*, they mean if the *Sanhedrin* had heard by Tradition what was to be the determination of ſuch a matter, they judge accordingly: but if they had not heard, then the laſt recourſe was to the great *Sanhedrin* of 71. which was the very Treaſury of Traditions. Chriſt being come now before the *Sanhedrin*, ſeemeth here to ſpeak to them according to their own rule, As you judge according as you heare and receive by Tradition, ſo *I judge as I heare:* meaning, either as he had heard and received from the Father in the divine and ſecret Counſels between them, or rather as he received intelligence and warrant for his actions from the Word of God; doing thoſe things that were there written of him: And the words immediately before, *I can do nothing of my ſelfe*, being underſtood of him as God-Man, may be eaſily underſtood, and without ſtraining, in ſuch an expoſition.

2 *Rambam* in his tract about שלוחין ושותפין *Meſſengers and Partners*, and the Talmudiſts occaſionally in the Treatiſes about *Contracts*, *Eſpouſals*, and *Divorces*, *&c.* conclude this for a maxime, שליח עשה שליחותו כל מעשיו קיימין *That a Meſſenger that doth that upon which he was ſent, all his acts are good in Law:* And שליח שעבר על דברי משלחו לא עשה כלום *A Meſſenger that tranſgreſſeth againſt the words of him that ſent him, his act is null:* upon this very ground Chriſts arguing here is cleare and pregnant, and cometh home to their owne poſition: My judging is juſt, becauſe I being ſent of the Father, do not mine own will, but do the errand that he ſent me upon and do his will. And to this ſenſe may we alſo interpret his words in *v.* 24. for the fuller clearing of them, *He that heareth my word and beleeveth him that ſent me*, becauſe his words were but the words of him that ſent him, the Doctrine of the Goſpell, being but the ſame with the doctrine of the Law and Prophets.

Verſ. 31. *If I beare witneſſe of my ſelfe, my witneſſe is not true.*

This he ſpeaketh alſo according to their owne grounds and manner of proceeding in their Courts: *Though he did beare witneſſe of himſelfe, yet his witneſſe was true, Joh.* 8.14. but in their Judicatories, a man was not to be witneſſe in his own cauſe, but he ſtood or fell by the witneſſe of others: And ſo *not true* here, is to be underſtood *ad modum recipientis*, they would not accept it as a current teſtimony in his pleading for himſelfe to bear witneſſe of himſelfe; therefore in the verſes following he produceth other witneſſes on his behalfe, and this verſe is but a tranſition to the ſecond part of his oration, which was to produce proofe that he was the *Meſſias*: he had in his diſcourſe hitherto, declared his power, authority, and actings, as he was *Meſſias*. But I know (ſaith he here) that what I ſay of my ſelfe will not be a current Teſtimony with you, therefore I ſhall produce you others to witneſſe of me, as *John* the Baptiſt, *v.* 33. the workes he wrought, *v.* 36. the Father, *v.* 37. the Scriptures, *ver.* 39. and particularly *Moſes*, in whom yee truſt, *ver.* 46.

Verſ. 32. *There is another that beareth witneſſe of me, and I know, &c.*

This is *John the Baptiſt*, as the verſes following do explaine this: to whom they before whom Chriſt is now pleading, had ſent to enquire, as *John* 1.19. and he gave teſtimony concerning Chriſt, then near at hand: Now in that he ſaith, *I know that his witneſſe is true*, it will admit of a double conſtruction: either I know that his Teſtimony is current with you, and will paſſe for ſufficient; or though you ſhould ſleight his Teſtimony, as invalid, yet I know it is true. And though I need no humane teſtimony, yet do I referre you to his Teſtimony, that if it would be, I might bring you to be perſwaded and to beleeve that I am what I take on me to be, that ye might be ſaved.

Verſ. 35.

Ver. 35. *Hee was a burning and a ſhining candle, and yee were willing for a ſeaſon to rejoyce in his light.*

Here is a glorious and eminent teſtimony concerning *John* who was yet alive, though now that burning and ſhining candle was put under the buſhell of an unworthy priſon. It is familiar with Scripture to denote the Miniſtery of the Word and Ordinances in the Church, under the notion of the Lamps or Candles burning in the Golden Candleſtick, as *Zech.* 4. *Revel.* 1. & 11. &c. And according to that tenor of ſpeech doth our Saviour ſpeak here concerning the Baptiſt, &c.

The latter part of the verſe, which is the more difficult, *yee were willing for a ſeaſon to rejoyce in his light*, is variouſly underſtood. By ſome thus: Yee were taken and affected with his holineſſe and exemplary life, but his Doctrine and teſtimony concerniug me, ye cared not for: By others, to this ſenſe, You were content to intertain and rejoyce in the doctrine of *John*, for a while, but would none of the true light when hee is come whoſe light laſteth for ever. But by others thus and more neer the purpoſe, Though *John* were ſo bright a candle, yet ye cared for his light but for a while.

It appeareth by the ſtory of the Goſpell, that upon the firſt breaking forth of this light, it was intertained with exceeding great and generall applauſe and affection, as ſee *Mat.* 3. and *Luke* 3. and the people received *John* as a Prophet, *Mat.* 21. 26. But did the *Sanhedrin* ſo alſo? (for to them *Chriſt* is ſpeaking) and if they did ſo, what cauſed them to caſt him off? *Anſwer*, It is evident by *Luk.* 7. 30. that theſe great Doctors and Rulers of the people, refuſed *Johns Baptiſm*, and yet it is as evident by theſe words, that they rejoyced in his light for a while: which contrary carriages are to bee conſidered with theſe reſpects: When the Miniſtery of *John* firſt appeared, it ſhewed it ſelf in ſo high a demonſtration of power and holineſſe, that the Nation, eſpecially the learned that were moſt obſervant, could not but rejoyce to ſee ſo much dawning of Prophecy appear, which had been ſo long nighted, and ſo fair a ſign of the coming of *Meſſias*

which was expected about that time: For though *John* did no miracles, *John* 10.41. which might proclaim him for a Prophet, yet was his Doctrine ſo powerfull and convincing, his converſation ſo admirably holy and religious, his admonitions ſo free and fearleſſe, his ſpeech ſo to the glory of *Chriſt*, and not of himſelf, and the concourſe to him ſo generall and wonderfull, that it could not but bee a rejoycing to them to ſee ſo much hopes towards the anſwering of their long and longing expectation of *Meſſias* coming: eſpecially when now they looked that hee ſhould ſhortly appeare, *Luke* 19. 11. and when they alſo looked for a great change upon his coming, (ſuch a change was *Johns* baptizing and his doctrine.) But when they found not in *John* thoſe miſtaken carnall characters that they looked after, as that hee was neither very *Elias* from heaven, nor one of the Prophets from the dead, nor *Meſſias* himſelf, and when they found his doctrine to tend to ſo dangerous an iſſue (as they held it) as to the crying downe of their ſelf-righteouſneſſe of which they ſo much triumphed, and of their Pedegree-Priviledges, and to the alteration of their frame of Religion, then is *John Baptiſt* loſt in their repute, and he ſcandaled to have a Devill. *Matth.* 11. 18. Obſerve that *Chriſt* ſaith not Yee were willing *to walk* in his light, but *to rejoyce* in it: yea and to rejoyce in it exceedingly, for ſo the Originall word importeth: Not that they took any holy content, or had any joyfull inclination to reform according to the Doctrine that *John* preached; but that they hoped thoſe glorious times of the *Meſſias* that they looked for, did now begin to appear in this new riſen Prophet, and that they ſhould ſee and have their ſhare in thoſe pompous and brave buſineſſes that they had fancyed to themſelves at *Meſſias* his coming: It ſeemeth by *Joh.* 1. 19, 20, &c. that they had looked upon *John* with ſuch thoughts and conceit a great while together before they put him to triall who hee was, namely from his firſt beginning to Preach and Baptize, till after *Chriſts* forty dayes of temptation was finiſhed in the Wilderneſſe, which was above ſeven months: conceiting that it was poſſible that this was the *Meſſias*, *Luk.* 3. 15. (and to this conceit it is that *John* gives his firſt *No*, *Joh.* 1. 20.) but when they found not all things anſwering their low,

and

and carnall apprehensions concerning the *Messias*, *Johns* light was no more regarded by them.

Vers. 36. *The same workes that I doe, bear witnesse of mee.*

Here is the second witnesse that he produceth to prove himself to be the *Messias*, namely the undeniable testimony of his great workes, which hee calleth a testimony greater then *Johns*, partly because *John* did no miracles, partly because these miracles that hee did, carryed with them more pregnant conviction then the words of *John*: It might be some question *quoad rem ipsam*, whether the testimony of *John* were not as Divine a testimony, as the witnesse of *Christs* miracles, but he speaketh as referring to the influence and validity of them towards the convincing of the people.

The faithlesse Jews, for the evading of the undenyable force and argument of *Christs* miracles, have found out two cursed and damned tergiversations, and they are these. 1. *That the Messias when hee came should doe no miracles at all*: this position is asserted in the *Talmud* in *Sanhedrin* in that famous Chapter called *Helek*, where the *Gemarists* doe speak exceeding much concerning the *Messias* and about his coming: And from thence it is produced by *Maymony in Melachin Unilcha moth perc ult*. The wretched deceivers having this poor shift to answer to all the miracles that *Christ* did, which indeed were infinite: To which they have also 2. joyned another, more visibly blasphemous then indeed this, but both rancorous alike at the heart, and that is, That what miracles *Jesus* did hee did them by the power of the Devill: as *Matth.* 12. 24. *The Pharisees said, This man casteth not out Devills but by Beelzebub the Prince of Devills*. And so the Talmudists in the Treatise *Shabbath, fol.* 104. *Did not the son of Satda* (so they title our Saviour, and there is a blasphemy in it) *bring Sorceries out of Egypt?*

What the unprejudiced opinion of the people was in these two points, wee may observe in *Joh.* 7. 31. *And many of the people beleeved on him, and said, When Christ cometh will he do more miracles then this man hath done?* in which they conclude fairly and plain-

ly againſt the two blaſphemous and rancorous opinions that have been alledged and aſſert, That *Meſſias* when he came ſhould do miracles; & that the miracles that *Jeſus* did were ſutable to thoſe of the *Meſſias*: the Scripture ſpake the former, and his miracles themſelves the latter, to plainly that it was not reaſonable, but brutiſh and devilliſh to deny either: And when our Saviour in the beginning of the verſe cals his works, *The works which the Father had given him to finiſh*, he both ſheweth that his works were from God, and that God had appointed that the *Meſſias* ſhould doe ſuch workes: *Eſay* 53. 10. *The pleaſure of the Lord ſhall proſper in his hand*: It was the Lords pleaſure, and he performed it accordingly.

The workes that God gave appointment and authority for the *Meſſias* to doe, were indeed the actions of his whole life, for hee was doing the Will of God continually, but thoſe that hee meaneth more eſpecially here, when he ſaith they *were given him to finiſh*, may be reduced to theſe three heads, His fulfilling the Law in the holineſſe of his life, his Preaching the Goſpell, in the demonſtration of abundance of the Spirit, and his working miracles for the good of the people: There was none of theſe three taken ſingly, but they did reſplendently bear witneſſe of him, that hee was the perſon, hee took on him to bee: much more did they give an undenyable teſtimony of him, being conſidered altogether: The Phraſe *To finiſh* ſeemeth to reflect upon that Prophecy in *Eſai.* 42. 4. *Hee ſhall not fail nor bee diſcouraged till hee have ſet judgement in the Earth*: Wherein is foretold that the *Meſſias* ſhould accompliſh and finiſh whatſoever in the work of his Mediatorſhip hee ſhould undertake: And the title that God puts upon him in the firſt verſe of that Chapter, *My ſervant*, declareth that his works were given him to finiſh by the Father.

1. The holineſſe of his converſation was ſo exact, that wee need no to goe to Teſtimony of Scripture that doth ſo highly celebrate it; he himſelf doth challenge the Jews, who were ſufficiently captious, to accuſe him of ſinne if they could, or to find any mote in his holineſſe, and do their worſt.

His lowlineſſe, meeknеſſe, zeal, and earneſtneſſe to doe good, and all theſe acted in an unfading conſtancy and in the higheſt activity

activity, and that to the continuall hazard of his person, might be illustrated to this purpose if it were needfull, As *Johns* extraordinary sanctity was the greatest testimony that raised him in the hearts of the people: for miracles hee did none, and his Doctrine and Baptizing they could not tell so well what to say to, as to his holynesse which was so visible: So *Christ* in this kind had a testimony beyond him, and as far beyond him, as reall and cordiall holinesse is beyond Ceremoniall. For though it is true indeed that *John* was really and cordially holy, yet that Sanctity that the people admired in him, was in his externall and Ceremoniall strictnesse of rayment, dyet and conversation.

2. His Doctrine and Preaching was so parallel to the predictions of the Old Testament concerning the Doctrine that was to bee revealed by him, it was so high in discovery of the things of heaven, it was so cleer in opening the hard things of the Law, it was so convincing of the Errors of their false Teachers, it was so Divine in its tenor, it was so gracious in his mouth, and so piercing in the hearts of the hearers, that where wilfull malice and mischief had not blinded, they could not but confesse, *That never man spake like him, John* 7.46.

3. His miracles were done in such power and number, without difficulty or restriction upon men and Devills, healing all diseases, and denying healing to none that sought it, and all this when working miracles had been dead so long, and in all this hee seeking no glory to himself; these gave a testimony so fully of a vertue above humane, nay above Prophetick, that where again malice and mischief had not blinded, they could not deny, that the *Messias* could not doe greater miracles then he did, *Joh.* 7.31.

Ver. 37. *And the Father himself which hath sent me hath born witnesse of me.*

This is the third Testimony that he produceth for himselfe, namely the witnesse of the Father: which may be taken either for the testimony which God had given him of old in the Law and Prophets, or alate by a voyce from heaven when hee was baptized.

baptized: If wee understand the words in the former sense, then the context following, *Yee have neither heard his voyce, &c.* may bee taken thus, Though God hath never to your eyes nor ears born witnesse to mee from Heaven by any sensible demonstration and evidence, yet hath he given abundant testimony of mee in the Word of the Scriptures: But if wee take them in the latter sense, then the context speaketh to this tenor. Although it bee a most rare thing to hear any audible voyce, or to see any visible appearance of God from Heaven, and you never heard or saw any such thing in your Generations, yet for my sake and to bear witnesse of mee there hath been such a voyce and appearance: Or if we understand them joyntly both of the Testimony that God gave of the *Messias* in the Old Testament, and of the witnesse that hee gave by a voyce from Heaven, the sense of the words following ariseth to this, The Father of old in the Scriptures, and of late by a voyce from Heaven hath born witnesse of mee, but as ye never heard his voyce from Heaven, nor saw his shape, so neither doe you regard nor retain his Word since ye beleeve not him whom hee hath sent.

Ver. 39. *Yee search the Scriptures, &c.*

Besides those reasons that have been alledged already out of the words of the verse it self, to prove that the verb Ἐρευνᾶτε is to be rendered in the indicative sense *Ye search*, rather then *Search ye*, these considerations may also be added for the confirmation of that construction. 1. That *Christ* is speaking to the Doctors of the *Sanhedrin*, the most acute, diligent and curious searchers of the Scripture of all the Nation. Men that made that their glory and imployment: and howsoever it was their arrogancy that they thought their skill in Scripture more then indeed it was, yet was their diligence and scrutinousnesse in it reall and constant even to admiration: It was exceedingly in fashion among the Nation to bee great Scripture-men, but especially the great Masters of the *Sanhedrin* were reputed the *very Foundation of the Law and pillars of instruction*, as *Maymony* styles them in the treatise *Mamrim. cap.* 1.

And

And therefore it cannot bae so proper to think that *Christ* in this clause, sets them to the study of the Scripture, upon which they spent all their wits and time already, as confessing their studiousnesse in Scripture, yet sheweth them how unprofitably they did it and to little purpose. 2. They did exceeding copiously and accurately observe and take up the Prophecies in Scripture that were of the *Messias*, and though they missed in expounding some particulars concerning him, yet did they well enough know that the Scriptures did testifie of him abundantly. 3. The word that is used Ἐραυνᾶτε, which betokeneth a narrow search, seemeth to be intended purposely to answer the worn דרש which they themselves ascribe to themselves in their unfolding of the Scriptures. 4. It was their conceit that the skill and knowledge in Scripture was now in its flowre and prime amongst them, having been restored by *Hillel* who dyed about the 12th year of our Saviours age, *even as Ezra had restored the Law when it was forgotten. Iuchasin. fol.* 55. And let us take a scantling of the rest of the Doctors now present, by this testimony which is given of two of them, namely of *Rabban Gamaliel the old, and Rabban Iochanan ben Zaccai* who were both of the *Sanhedrin* at this time: *From the time that Rabban Iochanan ben Zaccai dyed the beauty of wisdome failed, and from the time that Rabban Gamaliel the old dyed, the glory of the Law failed, &c. Sotah. per.* 9. So that these things considered, and the verse next following looked into, the speech of our Saviour in these words appeareth not to be intended so much to urge them to whom hee speaketh to the study of the Scripture, as to speak to them in such a reproof as this, for studying the Scripture they knew not how, *Yee search the Scriptures and they are the very things that testifie of me, and Yet ye will not come unto me, &c.* which is much to the same tenour and effect that those words are to *Nicodemus*, chap. 3. 10. *Art thou a Master in Israel, and yet knowest not these things?*

Now in that he saith, *In them yee think to have eternall life*, he denyeth not that eternall life is to bee had in the Scriptures, nor doth he that thinketh to have eternal life in them think amisse, but yet hee taxeth the Jews grounds and principles upon which they went, about this matter. They thought

that the very ſtudy and knowledge of the things in the Scripture was available to Salvation by the very work wrought. And as they thought that the people that did not know the Law were curſed, *Joh.* 7. 48. ſo they reputed that they that were skilfull in the Law, had bleſſedneſſe enough by that very thing though they went no further: It were eaſie to ſhew, how they placed the fruit and efficacy of all duty in *opere operato*, even as the Romaniſts doe about their devotions. How the repeating of their Phylacteries, ſaying over their prayers, reſorting to their Synagogues, &c. were reputed by them as enough done, if they did but doe the outward formal work: And as concerning the bare ſtudy and knowledge of Scripture, and the bare hiſtoricall beleif of them, how far they reſted in that, wee need goe no further then to *Rom.* 2. 17, 18, 19, 20. &c. *Jam.* 2. 19. &c. otherwiſe it might be ſhewed out of their own Authors copiouſly what was their opinion in this point.

In what he addeth, *They are they that teſtifie of me*, the *Emphaſis* may not bee paſſed unobſerved. Hee ſaith not only *they teſtifie of me*, but, *they are they that doe it*; as intimating that the Scriptures are the great, ſingular and intended witneſſes of *Chriſt*, the fulleſt and the higheſt teſtimony of him, as 2 *Pet.* 1. 19. And yee ſtudy and ſearch them curiouſly (ſaith our Saviour), and they are they that doe abundantly, and were given purpoſely to teſtifie of me, and yet ye will not come to mee: Yee think of having eternall life in the Scriptures, now this life is only to be had by coming to me, and not by the bare ſearching of them, and yet ye will not come to mee. And thus doth *Chriſt* read unto us, 1. The dignity of the Scriptures, as his choiceſt witneſſe. 2. The end of them, himſelfe. 3. Their work, to bring men to him. And 4. the fruit of all, eternall life.

Verſe 41. *I receive not honour from men.*

Hee had ſaid, that hee received not teſtimony from men, before verſe 34. and now he ſpeaketh of another matter: He had copiouſly aſſerted himſelf for the *Meſſias* in the former part of his ſpeech, and had ſhewed what Divine teſtimony he had that aſſerted

asserted the same in the latter part; and now he cometh to shew the end and manner of his actings and demeanor, namely not to receive honor from men, or that he might be gloryfied with any worldly glory, but that he might seek the glory of God, and the glory which is of God only: as the 43. & 44. verses helpe to explaine his speech here: In verse 43. hee saith hee came not in his own name but in his Fathers, and that doth teach us to construe the words that we are upon, That therefore he sought not to magnifie his own name with any humane or mundane honour, but that hee sought Gods glory. And in verse 44. hee opposeth seeking honour from men and the glory which is from God, as things contrary and inconsistent, and therefore when hee saith here, I receive not honour from men, hee disclaimeth all humane glory and ambition, though hee had spoken of his equall power and dignity with the Father before, and of the high testimony that was of him: And hee may be conceived to speak this the rather, 1. Because of the conceptions that the Nation had, of the *Messias* coming in an earthly pompe and glory. And 2. because of his words that hee had spoken immediately before, *And ye will not come to me, &c.* which he would cleer from any carnall or ambitious sense, which might be put upon them, as if hee desired to make himself the head of a party. No saith he, it is not honour from men that I look after, but the glory of God, and to approve my self to him, &c.

Verse 42. *But I know you that yee have not the love of God in you.*

There needeth no much curious insisting upon the manner of expression, whether to take the verse as it lies *verbatim* before us, or to make only the sense of it (as some doe) *I know that you have not the love of God in you*: To take it either way it is very sharp and cutting, and carries a smart and a sad, but a most deserved censure in it, compare *Exod.* 3.19. *Revel.* 2.2.7. 13.19. &c. *Joh.* 2.25. &c. The juncture of these words with the former (for the word *but*, relates them thither) is first to bee looked after, and then the intent of the words themselves. Our

Saviour had ſaid before that he received not either teſtimony from men, or glory from men; but that he had his witneſſe from God (for this is plainly expreſſed) and that he received honour from God (for that is included:) But he concludeth that they for all this would neither receive that Teſtimony that God had given of him, nor would they regard him himſelf, nor the honour of God that he looked after, and all becauſe they had not the love of God in them.

Were the love of God in them, they would receive him whom God ſent, to whom he bare witneſſe and to whom he gave honour, but I know you (ſaith he) that ye have not this love in you. Herein 1. He taxeth their great hypocriſie, who pretended ſo much religion, and ſo much love of God and godlineſſe, when as there was indeed no ſuch matter in them. 2. He meeteth particularly with their pretended zeale about the Sabbath, which they charged him that he had violated, and ſheweth that howſoever they tooke upon them ſo much forwardneſſe in that cauſe of God, yet did it not proceed from any love in them that they bare to God; for they ſeemed to call the Sabbath a delight, but they did not delight themſelves in the Lord, as *Iſa.* 58. 13, 14.

And whereas he ſaith, *He knoweth them*, that they are devoid of this love. 1. It may be underſtood in oppoſition to the apprehenſion of others concerning them, who were deluded with their faire outward ſhewes, and thought they had abundance of piety and the love of God in them, but he knew them that there was no ſuch thing. 2 He ſpeaketh this as the *Meſſias* the knower of the heart, and their hearts if they had any ſtirring in them could not but witneſſe with him that he ſpake to purpoſe. 3. He might ſpeake this from that viſible evidence and experiment that they gave continually of their want of the love of God, in accepting the perſons of men, and diſregarding thoſe that came in the name of the Lord, as he proſecutes this argument in the verſe following: And thus the Lord is come to his owne Temple, as a Refiners fire and Fullers ſope, a ſearcher of hearts and a diſcerner between droſs and ſilver, betwixt him that loveth the Lord and him that loveth him not, *Mal.* 3. 2. Judging the great Judges of the *Sanhedrin*

drin, and charging moſt juſtly upon them, who were the great examiners of witneſſes, for deſpiſing the witneſſe of God, and who were to be *cuſtodes utriuſque tabulæ*, that the ſumme and tenor of the firſt table, the love of God, was not at all in their hearts.

Verſ. 43. *I am come in my Fathers name, and ye receive me not: if another come in his owne name, him ye will receive.*

1 Here is a proof and confirmation of what he had ſaid before, that the love of God was not in them, for they received not him that came in the name of God.

2 He ſeemeth to foretell, how ready they ſhould be to embrace falſe Prophets and falſe Chriſts, which would ariſe abundantly amongſt them after they had refuſed the true *Meſſias*, as *Mat.*24.24. as, to omit all other inſtances, *Rabbi Akibah* the very head of the *Sanhedrin* in his time, became even Armour-bearer to *Ben Cozba* a falſe pretended *Meſſias*, who drew many thouſands into error and ruine in the time of *Adrian*.

3 He ſheweth that their principles carried them neceſſarily to deſpiſe thoſe that were ſent of God, and to embrace them that came in their owne name, becauſe they looked after and regarded humane glory.

And upon this point our Saviour Chriſt differed from all falſe Prophets, and falſe Chriſts, that had appeared either before or after him, becauſe he ſought not the praiſe of men, but of God. The falſeſt cheats that came, tooke upon them to come in the name of God; even as he did; and yet he ſaith, they came in their owne names, becauſe they ſought their owne glory and worldly advancement, which he did not. *Ben Cozba* made wars, obtained great victories, ſtamped coine in his owne name, and looked onely after worldly pompouſneſſe: But our Saviour came poore and lowly, ſought nothing of this world, and aſcribed all he did to the glory of him that ſent him.

Verſ. 44. *How can yee beleeve which receive honour one of another? &c.*

How theſe great ones looked after the praiſe of men, not caring to approve themſelves to God, it is intimated in the Goſpel many times over. *Mat.* 23. 5. *All their workes they doe for to be ſeen of men. Joh.* 12. 43. *They loved the praiſe of men, more then the praiſe of God, &c.* Now this ambitious humour of theirs was as far contrary to beleeving in Chriſt, as could be poſſible; For their high thoughts and his lowly condition were not conſiſtent, or of capacity to ſuit together: ſince they that were all for vaine glory and the praiſe of men, did thinke it ſcorne to be Diſciples to one of ſo mean a condition as he appeared, Compare *James* 2, 1, 2, 3. *&c. Seeking the honour that cometh from God only*, is ſo to approve heart and waies before him, and unto him, as to have his approvall, *Euge bone ſerve, &c.* See *Rom.* 2. 29.

Verſ. 45. *Do not thinke that I will accuſe you to the Father, &c.*

As *Elias* did *Iſrael*, *Rom.* 11. 2. and *Eſay* did, *ch.* 6. 5. *Coales* (ſaith *Rabbi Solomon*) *are mentioned concerning Eſay and concerning Elias* מפני שאמרו דלמוריא על ישראל *becauſe they ſpake accuſation againſt Iſrael: the one called them a people of uncircumciſed lips, and the other ſaid, they have forſaken thy Covenant, &c.*

Our Saviour in the verſes before, had juſtly taxed theſe men for divers guilts; as, for want of the love of God, for unbeleefe, for defect of the Word in them, for ambition and ſeeking the praiſe of men and not of God; and upon all theſe he might take occaſion to accuſe them to the Father: But the ſpeciall thing that he aimeth at, in theſe words that we are about, is their refuſall of him whom the Father had ſent among them: as *v.* 38. *Him yee beleeve not. v.* 40. *Yee will not come to me. v.* 43. *I am come in my Fathers name and ye receive me not, whereas another coming in his own name ye will receive, &c.* And for this might he deſervedly make a returne of their contempt of him, to the Father

ther which ſent him, by praying and complaining to God againſt them, but *Thinke not that I will accuſe you, &c.*

Did they thinke of any ſuch thing? or did they regard whether he accuſed them to God or no?

Anſw. 1. There might be places alledged out of their Talmudicall writers, in which they bring in the *Meſſias* ſometimes complaining againſt his generation, and it is their confeſſion, that *in the generation when the Son of David ſhould come* קטיגוריא בחזו *there ſhould be accuſations againſt the Scholars of the Wiſe, Cetuboth in Gemar. ad fin.*

2 It might be ſuppoſed they meaſured the temper of Chriſt, by their owne diſpoſitions, or by common humane manners. He was now before the high Court, from which whither ſhould he appeal if he be wronged by it, but to God? and ſo would paſſionate and meere men be ready to do, and pray to God againſt and they might judge that he would be of the ſame temper and practice. But

3. Our Saviours meaning is, that he needed not to accuſe them to the Father for diſregarding him, though the Father had ſent him, for they had their accuſer already, even *Moſes* in whom they truſted.

Not the perſon of *Moſes* accuſing them, but his doctrine: As when the Apoſtles are ſaid *to ſit on twelve thrones judging the twelve Tribes of Iſrael*, it meaneth, by their doctrine, and not in their perſons: They truſted in *Moſes* doctrine, as looking to be juſtified by the workes of the Law: whereas his doctrine tended all along to drive men to Chriſt. And therefore a juſt accuſation lay againſt them even in his writings, which mainly aimed to ſhew juſtification by Chriſt, when they taking on them to be ſo obſervant ſcholars of *Moſes*, yet utterly diſregarded and refuſed him, whom *Moſes* had clearly, chiefely, and ſolely propoſed as the maine and ultimate end of his Law. And ſo our Saviour in theſe words doth apparently averre the Law of *Moſes* to be a doctrine of Faith.

THE END
of the third Part.

ERRATA.

PAg. 1. line 9. for *Syrians read* r. *Syrian reads*, p.4.l.9. for גברא r. וגרא מבא סבא p.22.l.2. for *dayes* r. *dates*, p.33.l.5. for *had there* r. *had their*, p.36.l.7. for *when he joineth* r. *whom he joineth*, ibid. l.34. for *we* the r. the *we*, p.43.l.27. for *in his own person* r. *in his one person*, ib.l.37. for *little short* r. *nothing short*, p.44.l.5. for *neer blasphemy* r. *meer blasphemy*, ib.l.32. for *Serpent* r. *Serpents* p.62.l.2. leave *that* out, p.64.l.31. for *the ministery* r. *his ministery*, p.88.l.10. for *needlesse of her* r. *needlesse for her*, p.90 l.12. for *raged* r. *urged*, p.94.l.37. after *but he* adde *saith*, which is in the next line but one, p.95. l.11. for *scorne and speech* r. *scorne and feud*, p.96.l.18. for *concerning him* r. *conceiving him*, p.103.l.7 for *dispossessed* r. *disposed*, p.106.l.4. for *wis* r. *was*, l.12. for *officiate* r. *associates*, p.108.l.13, 14. r. מצלה & גליון and leave *and* out in l. 13. l. 16. for *question* r. *quotation*, p.110.l.29. for *New* r. *Nor*, p.113 l.1. leave *on* out, l.22. r. *if they had not at all times*, p.117.l.22. for *Tuesday* r. *Thursday*, p.124.l.2. for *a corrupt* r. *at corrupt*, p.128. l.30. for *to read* r. *to be read*, p.135.l.8. for *imagining in* r. *in imagining*, p.145.l.7. for *impertinency* r. *importunity*, p.146.l.11. for *they first* r. *the first* p.153.l.23. for *three* r. *two*, p.163.l.29. for *saying* r. *gainsaying*, p.182.l.21. for *thus beloved* r. *thus delivered*, p. 183.l.33. for *but so much* r. *by so much*, p.185.l.14. for *mystery* r. *mastery*, p.195.l.7. for *Jona* r. *Joma*, p.214.l.16. for *by the practice* r. *in the practice*, p.226.l.10. for *some way* r. *so we may*, p.230.l.33. for *fore men* r. *four men*, p.231.l.12. for *they are* r. *there are*, p.232.l.14. for *either* r. *easier*, p.243.l.1. for *It is to be* r. *It is not to be disting*.